THE

Nonconformist and Independent

NEW SERIES, No. 40, VOL. I.] THURSDAY, SEPTEMBER 30, 1880. [Registered at the General Post Office as a Newspaper.] [PRICE SIXPENCE.

Mr. Francillon's Story, "QUEEN COPHETUA," was begun in the January Number.
Price ONE SHILLING.

THE
GENTLEMAN'S MAGAZINE
for OCTOBER, 1880.

CONTENTS.

QUEEN COPHETUA. By R. E. FRANCILLON.
A RELIC OF DRYDEN. By ALGERNON C. SWINBURNE.
THE SCIENCE OF LIKENESSES AND ITS MEANINGS. By ANDREW WILSON, F.R.S.E.
A NEW STUDY OF "LOVE'S LABOUR'S LOST." By S. L. LEE.
HOSPITALLER WORK AT ST. JOHN'S GATE IN 1880. By Major F. DUNCAN.
JAMES RUSSELL LOWELL AS POET. By the Rev. H. R. HAWEIS, M.A.
COURT ROLLS. By JOHN AMPHLETT.
SCIENCE NOTES. By W. MATTIEU WILLIAMS.
TABLE TALK. By SYLVANUS URBAN.

*** Now ready, Vol. CCXLVI. cloth extra, price 8s. 6d.
CHATTO and WINDUS, Piccadilly, W.

James Payn's Novel, "A CONFIDENTIAL AGENT," was begun in the January Number.
Price ONE SHILLING, Illustrated.

BELGRAVIA
for OCTOBER, 1880.

CONTENTS.

A CONFIDENTIAL AGENT. By JAMES PAYN. Illustrated by ARTHUR HOPKINS.
THE ARCHAIC AGES. By the Rev. W. DOWNES, M.A.
THE DILETTANT. By AUSTIN DOBSON.
OUR OLD COUNTRY TOWNS.—X. With Four Illustrations. By A. RIMMER.
MR. EARL'S INVESTMENT: A TALE OF OLD CHINA.
THE FAIR AND FEAST OF ST. PANTELEMON. By R. M. CRAIG.
ON TRAMP.
THE LEADEN CASKET. By Mrs. ALFRED W. HUNT.

*** Now ready, Vol. XLII. cloth gilt, 7s. 6d.
CHATTO and WINDUS, Piccadilly, W.

Mrs. Hunt's Novel, "THE LEADEN CASKET," was begun in the January Number.

Now ready, Price One Shilling.

THE TEMPLE BAR MAGAZINE.

Contents for OCTOBER, 1880.

ADAM AND EVE. Chaps. XXX., XXXI., XXXII.
CLEMENCE ISAURE.
ORANGE SAUCE.
ROMNEY.
A LITTLE BOHEMIAN. Part II. By Mrs. G. W. GODFREY.
A LOVE SONG.
MATTHEW GREGORY LEWIS.
THE REV. FATHER GAUCHER'S ELIXIR.
SANCHO PANZA.
THE REBEL OF THE FAMILY. By Mrs. LYNN LINTON. Chaps. XXVIII., XXIX., XXX.

RICHARD BENTLEY & SON, New Burlington-st.

THE NINETEENTH CENTURY
for OCTOBER, 1880, price 2s. 6d.

OBSTRUCTION OR "CLOTURE." By the Right Hon. Lord SHERBROOKE.
THE CREEDS—OLD AND NEW. I. By FREDERIC HARRISON.
THE CHASE: ITS HISTORY AND LAWS. I. By the LORD CHIEF JUSTICE OF ENGLAND.
THE UNSTABLE EQUILIBRIUM OF PARTIES. By E. D. J. WILSON.
PETTY ROMANY. By JOSEPH LUCAS.
WAPITI RUNNING ON THE PLAINS. By the Right Hon. the EARL of DUNRAVEN.
DIARY OF LIU TA-JEN'S MISSION TO ENGLAND. Translated by F. S. A. BOURNE.
THE PHILOSOPHY OF CRAYFISHES. By the Right Rev. the Lord Bishop of CARLISLE.
POLITICAL FATALISM. By H. D. TRAILL.
DEMONIACAL POSSESSION IN INDIA. By W. KNIGHTON.
ALEXANDRE DUMAS. By WALTER HERRIES POLLOCK.
THE "PORTSMOUTH CUSTOM." By Lord LYMINGTON, M.P.

C. KEGAN PAUL and CO., London.

Now ready, One Shilling, No. 250,
THE CORNHILL MAGAZINE
for OCTOBER. With Illustrations by GEORGE DU MAURIER and W. SMALL.

CONTENTS:—

Washington Square. By Henry James, Jr. (With an Illustration.) Chapters XXV.—XXIX.
Notes on Water-Colour Art. I.—The Early Masters. By Harry Quilter.
Country Parsons.
The Pavilion on the Links. (Part II.) Chap. V.—Tells of an Interview between Northmour, your Mother, and Myself. VI.—Tells of my Introduction to the Tall Man. VII.—Tells how a Word was Cried through the Pavilion Window. VIII.—Tells the Last of the Tall Man. IX.—Tells how Northmour Carried out his Threat.
The Homes of Town Poor. By the Rev. Harry Jones.
Foreign Orders.
Falling in Love.
Venetian Folk-Songs.
To a Friend Recently Lost. By George Meredith.
White Wings: A Yachting Romance. (With an Illustration.) Chap. XLVII.—After the Gale. XLVIII.—"A Good One for the Last." XLIX.—Adieu!

London: SMITH, ELDER & CO., 15, Waterloo-place.

A NEW STORY, by HENRY JAMES, JUN., entitled, "THE PORTRAIT OF A LADY," commences in MACMILLAN'S MAGAZINE for OCTOBER.

MACMILLAN'S MAGAZINE.
No. 252, for OCTOBER, price 1s.

CONTENTS OF THE NUMBER.

1. THE PORTRAIT OF A LADY. By HENRY JAMES, JUN. Chapters I.—V.
2. A TURKISH HISTORIAN OF A WAR WITH RUSSIA. By EUGENE SCHUYLER, Consul-General of the United States in Roumania. Conclusion.
3. BE THAT WILL NOT WHEN HE MAY. By Mrs. OLIPHANT. Chapters XXXIX.—XLI.
4. GLASTONBURY BRITISH AND ENGLISH. By EDWARD A. FREEMAN, D.C.L., LL.D.
5. THE STORY OF YVES. By Mrs. MACQUOID. Conclusion.

MACMILLAN and CO., London.

THE RELIGIOUS TRACT SOCIETY'S
NEW PUBLICATIONS OCTOBER 1st.

PICTURES from the GERMAN FATHERLAND.
DRAWN WITH PEN AND PENCIL.
By the Rev. SAMUEL G. GREEN, D.D., Author of "French Pictures," etc.,
Uniform with "English Pictures," "Swiss Pictures," "Italian Pictures," etc.
Profusely Illustrated with superior Engravings. 8s. bound in handsome cloth boards, full gilt.

PHILIP GAINSFORD'S PROFIT AND LOSS. By GEORGE E. SARGENT, Author of "Hurlock Chase," "An Old Sailor's Story," &c. With Illustrations. Crown 8vo, 3s. 6d. bevelled cloth boards, gilt edges.

THOUGHTFUL JOE, and How He Gained his Name. By Mrs. RUTH LAMB. Printed in very Large Type. With Twelve page Pictures by ROBERT BARNES. Fcap. 4to. 2s. 6d. bound in handsome cloth, gilt.

LANGDON MANOR: Scenes and Sketches in the History of a Family Bible. By GEORGE E. SARGENT, Author of "Story of a Pocket Bible," &c. With Illustrations. Crown 8vo. 1s. 6d. cloth boards.

ETHEL GRAHAM'S VICTORY. By Mrs. H. B. PAULL. With Illustrations. Crown 8vo. 3s. 6d. cloth boards, gilt edges.

THE LAST FIRST. Sketches of some of the less Noted Characters of Scripture History. By ALEXR. MACLEOD SYMINGTON, B.A., author of "The Story of Esther the Queen," &c. Crown 8vo, 2s. 6d., cloth boards.

WORDS of FRIENDLY COUNSEL ABOUT TURNING TO GOD. By the Rev. GEORGE EVERARD, M.A., author of "Talks about Home Life," &c. Fcap. 8vo. 1s. 6d. cloth boards.

WHY DO I BELIEVE? or, The Bible Historically True and Divinely Inspired. By Mrs. J. B. PATTERSON. New Edition, revised. Fcap. 8vo. 1s. cloth boards.

MY NEW TOY BOOK. Containing "The Story of a Goat," "Eva and Topsy," "The Children's Garden," "The New Pet." With Twenty-four Coloured Illustrations. 4s. bound in handsome cloth, gilt.

NEW ANNUALS NOW READY.

GIRL'S OWN ANNUAL.—The first Volume of the GIRL'S OWN PAPER, containing 624 pages of interesting and useful reading—Tales, Household Hints, Plain and Fancy Needlework, Music, &c., &c., with a profusion of Illustrations. Price 6s., in handsome cloth; or 7s. 6d., with gilt edges.

THE CHILD'S COMPANION and JUVENILE INSTRUCTOR.—The Volume for 1880. Small 4to. Embellished with numerous superior Engravings and handsome Oleograph Frontispiece. 1s. 6d., in ornamental cover; 2s., cloth boards, with beautifully coloured and embossed Design; 2s. 6d., cloth elegant, gilt edges.

THE BOY'S OWN ANNUAL.—The second volume of the BOY'S OWN PAPER. Containing 832 pages of Tales, Sports, Pastimes, Travel, Adventure, Amusement, and Instruction. With Coloured and Wood Engravings. 7s. 6d., in handsome cloth; 9s. with gilt edges.

THE COTTAGER AND ARTISAN.—The Volume for 1880. Profusely Illustrated. 1s. 6d., in cover, printed in Oil Colours, 2s. 6d. cloth boards, gilt edges.

THE TRACT MAGAZINE and CHRISTIAN MISCELLANY.—The Volume for 1880. With many Engravings. 1s. 6d, cloth boards; 2s. extra, gilt edges.

NEW VOLUMES COMMENCED ON MICHAELMAS DAY.

BOY'S OWN PAPER. GIRL'S OWN PAPER.
EACH ONE PENNY WEEKLY, SIXPENCE MONTHLY.
Ask your newsagent for Prospectuses.

LONDON: 56, PATERNOSTER ROW.

Price Half-a-Crown,

THE MODERN REVIEW:
Contents for No. IV., *OCTOBER.*

1. CRITICAL METHOD. II. By Professor KUENEN.
2. THINGS NEW AND OLD IN ITALY. By Mrs. WILLIAM GREY.
3. NATURE AND LAW. By WILLIAM B. CARPENTER, C.B., M.D., F.R.S.
4. FACTS AND FANCIES ABOUT FAUST. I. The Poem and the Poet. By H. SCHÜTZ WILSON.
5. THE RELIGIOUS DRAMA. By WILLIAM BINNS.
6. PHILOSOPHICAL NECESSITY: A Defence. By CONSTANCE PLUMPTRE.
7. ENGLAND'S OPIUM DEALINGS. By the EDITOR.
8. GILBERT WAKEFIELD. By Mrs. HERBERT MARTIN.
9. NOTES AND NOTICES. By CHARLES HARGROVE, R. LANE POOLE, EDWARD CLODD, &c.

Published for the Proprietors by JAMES CLARKE and CO., London; JOHN HEYWOOD, Manchester; and may be had by order of all Booksellers.

THOMAS BAKER,
THEOLOGICAL BOOKSELLER,
20, Goswell Road, London, E.C. Established 1849.
200,000 Volumes in every branch of Theology, English and Foreign, Old and Modern.
Catalogues on application.

WHAT SHALL WE DRINK?
ZOEDONE.
THE ONLY NON-ALCOHOLIC BEVERAGE WHICH CHEERS WITHOUT INEBRIATING.

THE BEST SUBSTITUTE FOR BRANDY AND SODA.

IS SPARKLING, REFRESHING, STIMULATING, AND NUTRITIVE.

May be drunk by persons of every age and at all times.

Will keep good after being opened, and retains its sparkling qualities to the last

NORMAN KERR, M.D., F.L.S., says:—

"Zoedone is a most agreeable, refreshing, and elegant tonic. A pleasant, sparkling beverage, most acceptable at the social board and an invaluable adjunct to medicine."

Price, including bottles and packages, free on rails at Wrexham, 6s. 6d. per dozen, in half champagne bottles—in 6-dozen cases; 12s. per dozen in large champagne bottles—in 3-dozen cases. A small extra charge in smaller cases. Pamphlet, containing list of agents, sent free.

WEEKLY INCREASING SALES NOW EQUAL EIGHT MILLION BOTTLES YEARLY.

Supplied by all respectable Chemists, Wine Merchants, and Grocers, throughout the United Kingdom.

Patented all over the World. Patentee—DAVID JOHNSON, F.C.S.

Manufacturers—The ZOEDONE Company (Limited), Wrexham. London Office, 25, Abchurch-lane, E.C.

The New Works being Completed, the Company are now able to Deliver ZOEDONE Promptly on receipt of order addressed to the Works, Wrexham, or to any of the Company's Agents.

HODDER AND STOUGHTON'S LIST

Now ready, for October, price 6s.,
THE BRITISH QUARTERLY REVIEW, No. CXLIV.

CONTENTS.

1. TENNYSON'S POEMS.
2. THE LORD'S SUPPER HISTORICALLY CONSIDERED.
3. THE ART OF SINGING, PAST AND PRESENT.
4. A DUTCHMAN ON SOUTH AFRICA.
5. LATHAM ON EXAMINATIONS.
6. SIR JAMES OUTRAM.
7. EXPLORATION AND MISSION WORK IN AFRICA.
8. THE PRACTICE OF AN ARCHITECT.
9. CONTEMPORARY LITERATURE.

Now ready, price 1s., for October,
THE CONGREGATIONALIST.
Edited by the Rev. J. GUINNESS ROGERS, B.A.

CONTENTS.

Mr. HUGH MASON, M.P., with Cabinet Portrait.
THE DEACONESS. By the Editor.
A VISIT TO THE MONASTERY OF ST. LAZARUS. By Dr. Stoughton.
MILTON'S BLINDNESS. By Rev. T. Dunlop.
THE BROAD CHURCH IN SCOTLAND.
TESTIMONIALS. By Rev. F. Hastings.
THE LAW OF THE HEART. By E. Bersier.
THE BURIALS BILL.
VILLAGE PREACHERS AND PREACHING. By E. R. Pitman.
CURRENT LITERATURE—Continental Record—Congregational Record.

*** The Nov. No. will contain a portrait of the late Rev. Samuel Martin.

Now ready, price 6d., with Portrait of Rev. Professor DEANE, of Spring Hill College.
The EVANGELICAL MAGAZINE
for October. Edited by Rev. Dr. REYNOLDS.

CONTENTS.

THE INFLUENCE of ENGLAND on INDIA. By Rev. M. A. SHERRING, M.A., LL.B.
MOORS and METHODISTS; or, SUNDAYS with CORNISH "LOCALS." By Rev. F. HASTINGS.
REMINISCENCES of APOLLOS HOWARD. THE YOUNG MEN'S INSTITUTE at MICHAELSTONE. By the EDITOR.
ST. JOHN'S MEMOIR of the GREAT FORTY DAYS. VII.—THE DRAUGHT of FISHES. By Rev. JAMES CULROSS, D.D.
SISTER CATHERINE'S STORY. VI.—THE SHADOW of DEATH. By MISS BEIGHTON.
TOMBS and THEIR LESSONS. By the EDITOR.
IN MEMORIAM—MATTHEW A. SHERRING.
LITERARY NOTICES.

NEW BOOKS, NOW READY.

I.
In one large volume, royal 8vo, 1,082 pages, price 21s., cloth.
THE CONGREGATIONALISM of the LAST THREE HUNDRED YEARS as SEEN in its LITERATURE.
With special reference to certain Recondite, Neglected, or Disputed Passages. With a Bibliographical Appendix. By HENRY MARTYN DEXTER, D.D.

II.
This day, crown 8vo, price 5s.
THE ATONEMENT,
and other Discourses. Being a Second Series of "Plain Pulpit Talk." By THOMAS COOPER, Author of "The Purgatory of Suicides," "The Bridge of History over the Gulf of Time," &c. [Ready

III.
THE HEAVENLY WORLD.
Views of the Future Life by Eminent Writers. This day, crown 8vo, price 3s. 6d.

IV.
THE CUP OF CONSOLATION;
or, Bright Messages for the Sick Bed, from the two great volumes of Nature and Revelation. By an Invalid. With an Introduction by J. R. MACDUFF, D.D. This day, in crown 8vo, 3s. 6d. 3s. 6d.

V.
THE BOOK OF JOB.
A Metrical Translation, with Introduction and Notes. By HENRY JAMES CLARKE, A.K.C., Vicar of Great Barr, late Theological Lecturer at King's College, London. Crown 8vo, price 6s.

New and Cheap Editions of the
CHRISTIAN EVIDENCE LECTURES.
Delivered at the request of the Christian Evidence Society.

MODERN SCEPTICISM. 552 pages. Cloth, 2s. 6d.; paper covers, 2s.
FAITH AND FREE THOUGHT. 486 pages. Cloth, 2s.; paper covers, 1s. 6d.
CREDENTIALS OF CHRISTIANITY. 292 pages. Cloth, 1s. 6d.; paper covers, 1s.
POPULAR OBJECTIONS TO REVEALED TRUTH. 366 pages. Cloth, 1s. 8d.; paper, 1s. 2d.
STRIVINGS FOR THE FAITH. 302 pages. Cloth, 1s. 6d.; paper covers, 1s.

London: Hodder and Stoughton, 27, Paternoster-row.

Congregational Church Music.
ENLARGED EDITIONS. Containing 580 Tunes, Chants, or Anthems, arranged or composed by the late Rev. W. H. Havergal, M.A., Sir G. J. Elvey, Sir J. Goss, Drs. Dykes and Mason, Messrs. Hopkins, Novello, H. Smart, Turle, and others.

Compressed Vocal Score, cloth, 3s.; with Small Type Psalms, 3s. 6d.; with Large Type Psalms, 4s. Treble and Alto, stitched, 1s.; cloth, 1s. 6d. Tenor and Bass, stitched, 1s.; cloth, 1s. 6d. Organ score, cloth, 16s.; half-bound, 20s. Sol-fa Full Score, royal 16mo, cloth, 2s. 6d.; with Small Type Psalms, 3s.; with Large Type Psalms, 3s. 6d. Treble and Alto, stitched, 1s.

London: Hodder and Stoughton, 27, Paternoster-row

SPARKLING HYGEIA.

THIS MOST SUCCESSFUL BEVERAGE ever introduced achieves in perfection what alcoholic mixtures only pretend to do. It is a real stimulant, a true nerve tonic, dissipating languor, and wonderfully increasing energy and *verve*. To brain-workers it is inestimable.

"Ought to be on every dinner-table." "Leeds, July 29, 1880.

"'Sparkling Hygeia' is a most agreeable and exhilarating tonic beverage, well deserving public appreciation and support. "CLARENCE FOSTER, M.R.C.S.,

"Member du Congrès International d'Hygiène à Turin."

"In taste and appearance it resembles a mild champagne; while perfectly unintoxicating, it possesses the qualities of an exhilarating and refreshing beverage."—*Christian World.*

SAMPLE CASE of One Dozen on receipt of 6s.

Sole Proprietor—R. McDOUGALL, Washington Hotel, Liverpool, and 61, St. Paul's Churchyard, London.

THE "WASHINGTON," LIVERPOOL.

THE LARGEST AND BEST TEMPERANCE HOTEL IN THE WORLD.

First-class Bedroom, Attendance, Breakfast, and Tea, 8s. per Day. Commercial Charge, 7s. per Day.

SPECIALLY RESERVED ROOMS, 1s. 6D. EXTRA.

MONTHLY, PRICE HALF-A-CROWN.

THE CONTEMPORARY REVIEW.

CONTENTS FOR OCTOBER.

THE UNITY OF NATURE. By the Duke of ARGYLL. II.
ON THE SOURCES OF HISTORY. By JAMES GAIRDNER.
WHY KEEP INDIA? By GRANT ALLEN.
THROUGH SIBERIA. By the Rev. HENRY LANSDELL.
THEOLOGY AND MATERIALISM. By the Hon. Justice FRY.
MYTHICAL AND MEDIÆVAL SWORDS. By Lady VERNEY.
RECENT SPECULATIONS ON PRIMITIVE RELIGION. By JOHN RAE.
THE ORIGIN OF MUSIC. By J. F. ROWBOTHAM.
GALILEO AND THE ROMAN INQUISITION. By Professor REUSCH.
VOTERS *NOT* VOTES: THE RELATIVE STRENGTH OF POLITICAL PARTIES AS SHOWN BY THE LAST TWO GENERAL ELECTIONS. By ALFRED FRISBY.

STRAHAN and CO. (LIMITED), 34, Paternoster-row.

CASH'S WOVEN NAMES AND INITIAL LETTERS.

FOR SEWING ON HOUSEHOLD LINEN, SOCKS, AND UNDERCLOTHING.

Any Name can be had in OLD ENGLISH for 6s. 6d. a Gross.

The Letters are manufactured in three sizes of Old English Type in Turkey Red. They can also be made in Black, both of which are warranted perfectly fast.

The price of the Single Letters in Red is 2s., 3s., and 5s. 6d. per gross box.

Shirt Labels Manufactured in every Variety. Samples and prices forwarded on application.

SOLD BY DRAPERS AND HOSIERS EVERYWHERE.

WILLIAM TARN AND CO.

New Stock. Autumn Purchases.

DEPARTMENTS.

SILKS, VELVETS, &c.	DRAWING-ROOM FURNITURE.
MANTLES, SHAWLS, &c.	DINING-ROOM FURNITURE.
LACE, RIBBONS, & HABERDASHERY	BED-ROOM FURNITURE.
FURS, PARASOLS.	BEDDING.
HOSIERY, GLOVES.	OFFICE FURNITURE.
BONNETS, MILLINERY, &c.	CARPETS of ALL DESCRIPTIONS.
LADIES' OUTFITS & BABY LINEN.	FLOOR CLOTHS, &c.
MATERIALS & TRIMMINGS.	HOUSEHOLD DRAPERY.
COSTUMES & DRESSMAKING.	TABLE LINEN, &c.
FAMILY MOURNING.	CORNICES, POLES, FRINGES, &c.

LADIES AND CHILDREN'S BOOTS AND SHOES.

Stocks Large, Choice, and well assorted in Prices, Colours, and Qualities.

Our Buyers have returned from Paris and other Markets with

A LARGE ASSORTMENT OF NOVELTIES,

Carefully selected from the Best Houses.

Patterns sent free. Country orders, if accompanied by a remittance, will receive prompt and careful attention.

NEWINGTON CAUSEWAY & NEW KENT ROAD,

LONDON, S.E.

DEWHURST'S

SUPER GLACÉ THREAD

(Soft Finish), in White, Black, and Colours,

SUPER SIX-CORD, AND CROCHET COTTON,

Were awarded Medals for their excellent quality at the Vienna, Philadelphia, and Paris International Exhibitions.

MANUFACTURED BY

JOHN DEWHURST & SONS, Belle-Vue Mills, Skipton

LONDON WAREHOUSE—12, BREAD STREET, CHEAPSIDE.
MANCHESTER WAREHOUSE—1, MOUNT STREET, ALBERT SQUARE.

TO STUDENTS. — BAGSTER'S LARGE TYPE POCKET EDITION of the GREEK TESTAMENT, published at 4s. 6d. Sent post free for 2s. 6d., by Joseph Dodgson, Bookseller, Leeds.

Price One Shilling, or 10s. per annum, post free.

CHOIR AND HOME.

Music for Sundays. Edited by F. Archer.

Number 4, for October, contains—Voluntaries, by Batiste and W. Russel; New Chants, Kyrie, and Hymn Tunes, by Wesley, Archer, and Lissants; Nunc Dimittis in F, Offertory Anthem, Sanctus; and Doxology, by the Editor; Solo Air, Gentle Jesus, S. Wesley, and the Litany by Samuel Wesley. Separate voice parts, 3d. each.

CUNINGHAM BOOSEY and Co., 296, Oxford-street, and all Book and Musicsellers.

PROFESSOR DELITZSCH'S NEW WORK.
This Day is Published, in demy 8vo, price 5s.

MESSIANIC PROPHECIES. Lectures by Professor FRANZ DELITZSCH, Leipzig. Translated from the Manuscript by Professor S. J. CURTISS.

Edinburgh: T. & T. CLARK.
London: HAMILTON, ADAMS, and CO.

LIFE ONLY IN CHRIST.
The full report of the recent

LIVERPOOL CONFERENCE

now ready. Sixty-four columns, price twopence. Order through any bookseller or newsagent. London Agent: F. Southwell, 19, Paternoster-row. Post free, for three penny stamps, from Cyrus E. Brooks, Cheltenham.

Ready, price 3d., post free 3½d., the October Number of

EDUCATION.

The Journal of Trinity College, London, and Institutions in Union.

PRINCIPAL CONTENTS.

CURRENT TOPICS.—The Social Science Congress and Education. The National Training School for Music. English Educationists Abroad, Municipalities and Music. Higher Colleges and Schools in Wales. The Free Library at Newcastle-on-Tyne. The Musical Resources of Birmingham. The Clergy and Secondary Education. Music at the National Eisteddfod. The Literary Congress at Lisbon.

MONTHLY NOTES.—Parliamentary Summary. The Universities. Music, Literature, Science, and Art.

LEADING ARTICLES.—What is a Corporation? The Education Monopoly Bill. The Post-office Clerkships for Women.

Notes of Books and Music.

Official Intelligence, Correspondence, Calendar, &c.

London: Sold by W. Reeves, 185, Fleet-street, E.C. (Bookseller to the College); and all Booksellers.

BOOKS.—Second-hand miscellaneous. Catalogue of 5,000, post free for two stamps.—C. Herbert, 60, Goswell-road, London, E.C. Libraries purchased.

Now ready, demy 4to.

APPENDIXES to YOUNG'S ANALYTICAL CONCORDANCE. Containing Hebrew and Greek Lexicons, 23 Pictorial Views of Palestine, 16 coloured Bible Maps, 25 Facsimiles, &c. Price to subscribers, 14s. 10d. half morocco; 12s. 8d. cloth; 11s. sewed; all post free.
P.O.O. payable to G. A. Young and Co., 18, Nicolson-street, Edinburgh.

Now ready, crown 8vo, price 3s. 6d.

QUAKER ANECDOTES.

Edited by RICHARD PIKE.

"The 'Quaker Anecdotes,' which Mr. Richard Pike edits, may while away many a vacant five minutes."—*Athenæum.*

"As the book becomes known it will have a great popularity."—*Christian Age.*

"The author has presented, at the same time, a rich treat to the jaded literary appetite, and furnished platform speakers with no end of new stories wherewith to point and relieve their speeches at public meetings."—*Liverpool Mercury.*

"We thank Mr. Pike for his book. We have found it intensely interesting."—*Methodist New Connexion Magazine.*

"The tales collected in this book will be found to amuse as much as to edify."—*Daily Telegraph.*

"This book will be a pleasant companion for spare moments."—*The Fountain.*

"A curiously interesting collection."—*Christian World.*

"Just the book for the leisure hour, the railway journey, or the seaside visit."—*General Baptist Magazine.*

London: HAMILTON, ADAMS, & CO.
Sent post free by the editor, R. PIKE, 90, London road, Nottingham, on receipt of 3s. 6d.

"THE AMARANT VELVETEEN"

Supersedes all others for durability and silk-like appearance. Is not Spotted by RAIN, nor injured by HEAT. It is of PERFECT MANUFACTURE and PATENTED FINISH. UNFADING in COLOUR, Unequalled in Value, FIRM in PILE.

To be had in all Colours and Sizes.

Ask for it, and see that the word "AMARANT" is Stamped in GOLD on the FACE SELVAGES.

Patterns and Show Cards supplied to the Trade.

RAWSON BROTHERS, Sole Agents,
2, Blue Boar-court, Friday-street, LONDON, E.C.

AND SEA SALT. USE **BUMSTED'S TABLE SALT,** *As Supplied to* HER MAJESTY.

Please Note the Trade Mark—A KANGAROO.

D. Bumsted & Co., 36, King William St., E.C

PIANOFORTES, £19 10s.
AMERICAN ORGANS, £9 5s.
HARMONIUMS, £5 15s.

Perfection in Tone and Touch. Elegant Walnut Cases. Every instrument warranted to stand any extreme climate.

SHIPPERS AND DEALERS SUPPLIED.

Before you decide on purchasing, write for a descriptive Price List and Testimonials to G. LINSTEAD (from Brinsmead's),

COBDEN PIANOFORTE COMPANY,
18, EVERSHOLT STREET, CAMDEN TOWN, LONDON.

THE LITERARY WORLD

For this Week (Price One Penny) contains:—Dr. Peter Bayne's Studies—Edward Lytton Bulwer, Lord Lytton—Every-Day English—Reading Aloud—Mr. Tennyson's Reading—The Teacher's Bible—Bible Manuscripts—Changes and Corrections of the Version—Round about a Great Estate—A Farmer of the Olden Times—Bacon Reels—'The Modern Review'—A New Russian Romance—Nihilism—About Morocco—Notices of New Music—Literary Table Talk.

THE CHRISTIAN WORLD PULPIT

For this Week (Price One Penny) contains:—Not Far from the Kingdom: by the Rev. Canon DUCKWORTH.—The Spirit, the Water, and the Blood: by the Rev. T. CAMPBELL FINLAYSON.—The Two Representatives of the Race: by the Rev. W. J. WOODS, B.A.—The Decline of the Influence of the Pulpit in Our Day: by the Rev. J. BALDWIN BROWN, B.A.—The Question of Profit or Loss: by the Rev. W. J. CUTHBERTSON.—The Power of a Holy Life.—Fruit of the Spirit. A Lecture-room Talk: by the Rev. HENRY WARD BEECHER.—Isaac a Type of Christ: by the Rev. JOHN MUNRO GIBSON, D.D.—Cottage Readings. No. XV. in God's Vineyard.—The Glorified: by the Rev. RAY PALMER, D.D.—True Worship: by the Rev. C. H. SPURGEON.

THE SUNDAY SCHOOL TIMES

For this Week (Price One Halfpenny) contains chapters of Mrs. Woodward's serial "Miriam's Legacy," and "Selma's Troubles," by Eglanton Thorne—The Times we Live In: Obeying the Impulse. By Marianne Farningham—Lessons on the Psalms: Psalms XXX.—The International Lesson. By Marianne Farningham—Lesson on the International Text for Infants—Sunday-school Addresses: Harvest Address to Senior Scholars—Bible Stories: Lot and Martha—The Power of Adaptation—Poetry: "Esau's Prayer," and "The Lost Pearl"—A Jewish Legend—Christ Our Life—The King and the Sabbath.

THE CHRISTIAN WORLD MAGAZINE

For October (price Sixpence), contains: An Old Man's Darling. By Mrs. Seamer—Our Autumn Loiterings—Penelope. By Emma Jane Worboise—The Poor Parson's Month in Germany and Switzerland—With the American Shakers. "Behold You God." By Margaret Scott Macritchie.

LONDON: JAMES CLARKE & CO., 13 & 14, FLEET-ST., E.C.

THE CHRISTIAN WORLD
FAMILY CIRCLE EDITION,
PUBLISHED EVERY TUESDAY MORNING.

No. 144, for SEPTEMBER 28, contains:

A Woman After All: A Complete Original Tale.
Sir Kenneth's Sacrifice: A Love Story.
Only a Dream: A Serial Original Tale.
The Moral Pirates: A Tale for Boys. ILLUSTRATED.
Beggars. ILLUSTRATED.
The New Housekeeper: A Tale.
Our Blessings. By LUCY WARDEN BEARNE.
The Resurrection of the Body. By Rev. A. P. PEABODY, D.D.
Questions of Life. By JOHN GREENLEAF WHITTIER.
Happy Evenings.
In the Kitchen: General Satisfaction Pudding.
The Stethoscope Song. By OLIVER WENDELL HOLMES.
The Closed Vacation. By MARY D. BRINE.
The Land of Enough.
Rolo's Holiday. A Casualty.
What is the True Idea? Worse Yet.
Selections Grave and Gay.
Young People's Pastime.

ONE PENNY.

Post Free Three-halfpence; or One Shilling and Eightpence per Quarter.

The Part for September (containing the Numbers for August) price 6d.; post free 7d.

"Altogether, this periodical may justly claim to be one of the best as well as cheapest of all the religious weeklies. The tone which it preserves throughout is pure and elevated."—*Greenock Telegraph.*

LONDON: JAMES CLARKE & CO., 13 & 14, FLEET STREET.

The SEPTEMBER Number of

THE AMERICAN WIDE-AWAKE

Is Now Ready, price One Shilling, of Newsagents, or, post free, direct from the London Publishers. The Publishers are so convinced that this Magazine requires only to be known to become a general favourite, that they offer the July Number—commencing a new volume—FREE to any one who will remit Five Shillings for the remaining Five Numbers of the Year—i.e., they will send, on receipt of that amount, the Numbers for July, August, and September, and the other Three Numbers as published.—JAMES CLARKE and Co., 13 and 14, Fleet-street, E.C.

Now ready, 1s. Cloth, 1s. 6d.

BY THE SAD SEA WAVES,
AND
Miss Priscilla's Summer Change.
BY MARGARET SCOTT MACRITCHIE.

"A story of seaside experiences, which will doubtless be received by many a family man as a truthful record, in so far as it sets forth in an amusing fashion the comparative uselessness of the expensive experiment annually indulged in by husbands and fathers who, at the bidding of the feminine portion of their households, commit themselves to the pains and penalties of what is usually designated a holiday trip."—*City Press.*

Just published, crown 8vo, cloth, price 5s.

JOAN CARISBROKE.
BY EMMA JANE WORBOISE.

"This is a pleasant story of the domestic kind. The character of the heroine is nicely drawn, and the incident is sufficiently interesting to make it very readable."—*Spectator.*

LONDON: JAMES CLARKE & CO. 13 & 14, FLEET-ST., E.C.

Possessing all the properties of the Finest Arrowroot.

BROWN & POLSON'S CORN FLOUR

Is a world-wide Necessary FOR

THE NURSERY, THE SICK-ROOM, AND THE FAMILY TABLE.

THE
Nonconformist and Independent.
THURSDAY, SEPTEMBER 30, 1880.

THE CHURCH CONGRESS.

THE Church Congress has again assembled in a town where Nonconformity is in the ascendant, and has again met with a welcome, which reveals something of that true Christian sympathy which is independent of all our sectarian differences, and which, if it were more wisely cultivated, might do much to smooth the asperities of, and create a purer and calmer atmosphere around, our ecclesiastical discussions. In resolving to visit Leicester, the managers of the Church Congress showed their belief in the existence of this catholic sentiment among the Nonconformists of that town, and they have not been disappointed. The position of the Anglican Church in Leicester is no doubt very different from that which it holds in Swansea, and yet in some respects the former town might be regarded as the least encouraging of the two. Leicester was the cradle of what has come to be called "political Dissent," and the spirit which led to the creation of the Liberation Society has never died out. Churchmen, who attach so much importance to what they call the national character of their Church, and who seem unable to understand that among those who differ from them on this point are numbers who rejoice as honestly and as heartily in every sign of the spiritual prosperity of their Church as they do themselves, might well fear that their Congress would be an unwelcome guest in Dissenting Leicester. Happily, they trusted to the existence of a true spirit of Christian brotherhood, and they have not been disappointed. As they welcomed Dissenting visitors, so now they find Dissenters welcome them with a cordiality which called forth the graceful recognition of the Bishop in his inaugural address. Had there been in this hospitality any sign of infidelity to principle, or of toadyism to a Church which unquestionably has the influence of fashion on its side, we should have regarded it with a very different spirit. But Mr. MORLEY WRIGHT guarded against the possibility of such a misconstruction, when, speaking for his congregation, and, no doubt, for Nonconformists generally, he said that "he gladly distinguished between a system to which they conscientiously objected, and the members of that system whom, as Christian men and fellow-labourers in the one Church of CHRIST, they welcomed to their homes, and bade GOD-speed in every good work." So say we all; and the statement is not a mere truism or commonplace which is superfluous, but a necessary caution against mistakes on both sides.

There is not, on the part of the most extreme Dissenters, any feeling of hostility to the members of the Established Church, or any envy of the spiritual prosperity which attends their earnest labours. But if Churchmen were to indulge the fancy that this Christian view of them and their work means any abatement of opposition to the principle of the Establishment, or any relaxation of effort for its removal, they would greatly deceive themselves. That great controversy has to be settled; and, of course, it will be the object of the adherents of the Free Churches to show that they are right in their contention. They neither expect nor desire success until they have convinced the nation that they are right. It would be too much to hope that they will ever secure the assent of all Churchmen to their abstract principles, but they do hope to persuade a large section of them that in the present condition of Anglican Christendom it must be accepted as the only practical and equitable solution of great difficulties. In the meantime they wish to maintain friendly relations with those from whom they differ. They are not at all moved by the pleasant talk of some Liberal Church dignitaries about comprehension; they are not caught by the latest bait which the Dean of WESTMINSTER has been dangling before their eyes; they (as Mr. HENRY LEE so well put it at Liverpool on Monday night) want not a policy of condescension, but a policy of equality. Until the law gives them this they can, at all events, show that they themselves are able to cultivate such equality in the pleasant interchange of all acts of Christian fellowship and hospitality.

Of all assemblies, a Church Congress is one of the last in which Dissenters should find any occasion for alarm or anxiety. We do not say this because in the free discussions which it evokes there is apt to be a display of keen antagonism and even bitter feeling between contending schools. It is not in these more unpleasing aspects of the Congress, but rather in the vitality to which it testifies, in the earnestness which it exhibits, in the general interest in Church affairs which it fosters—in short, in that which is best, rather than in that which is worst in it, that Dissenters find ground of encouragement and hope. At these Congresses there is naturally a striking display of the strength of the Establishment, and an equally natural expression of loyal attachment to its principles and institutions, and of firm determination to defend them *à l'outrance*. Yet it would not be too much to say that every Congress helps to intensify a feeling which bodes only peril to the Establishment. The Bishop of PETERBOROUGH is one of the last men to do anything that is likely to encourage such sentiment. He is in some respects the model of an Anglican bishop, with enough of the Erastian temper to guard him from any great development of the sacerdotal spirit, but also with so much of High Church sentiment as would make him a jealous defender of the prerogatives both of the Church and the clergy. He has never been disposed to yield a solitary point of the exclusive privileges of the Establishment, and may be regarded as one of their most able and uncompromising defenders. We believe him to be as sincere in feeling as he is felicitous in expression, when he says, "The idea of our Congress, if I may venture to speak for it, is this—the Church of England, for her Master's sake, the servant of the English nation." Yet his opening address — able and earnest, acute and practical, fearless and unconventional as it is—is hardly one which can impart much consolation to the defenders of the Establishment. After describing, in the words just quoted, the idea of the Congress, he says "That is surely what we mean when we speak of her as the National Church. That is a privilege of which no legislation can deprive her. That is a duty and a responsibility of which she may not dare, even in any moment of passion or of panic, to divest herself." He might have gone on to add, "That is a distinction which no other Christian community would ever desire to take from her, except by that healthful Christian rivalry, as to which should do most for the glory of the Master, whom all serve, and the well-being of the nation, whom all alike love." The Liberation Society itself does not interfere with any honour or influence which the Episcopal Church may acquire in the nation by the faithful discharge of its duties as a great spiritual agency for the evangelisation and improvement of the people. It is with what legislation attempts to do, and with that only, that it concerns itself. The more of purely religious force the Episcopalians can employ; the greater variety of work which they can undertake and carry on with success; the more of the uncultured waste which lies around all churches, and is their common reproach, that they can cultivate, the better not only for the Church which is honoured to do such service but for the whole commonwealth of our Christendom. No sect can grudge another such distinction as this without being false to the principles of the Gospel. Beyond all others, the ardent friends of religious equality may well rejoice in it—for the more intense the desire to make the Church a spiritual power, the greater the reluctance to submit to the fetters and restraints of the State.

The Bishop is not the man to give strong expression to this sentiment, and yet it underlies his suggestive remarks on Church Congresses. He points to the faults of these informal awakenings, that "in numbers they may prove unwieldy, in choice of subjects limited, in discussion rhetorical and declamatory, in general result unpractical." What then? Ought they to be discontinued without any provision being made for filling the important place which they have gained in the work of the Church? Not at all. They have been but the preparation for an elective, representative, and deliberative body, by means of which Churchmen might exercise the power of self-government. But this is to destroy the national character of the Church, and to make it simply one of the denominations. That is the problem which Churchmen have to face. The Bishop tells us that Congresses were intended to supply a felt and growing necessity "for the representation of the laity, and that, too, in their distinctive character as members of the Church, and not, as heretofore, members of the nation." The time, he thinks, is near, if it has not already come, when a more definite, formal, and authoritative character should be given to these assemblies. Be it so. The Church as a spiritual body will probably reap great benefit from the change; but as soon as any legal methods are taken thus to discriminate between the members of the Church and the nation, and to give the former a share in the control of Church affairs, the idea of nationality is abandoned. No doubt there might still be provision for the ascendancy of a particular sect; but it is questionable whether such an arrangement would be enduring, if, indeed, it could ever be inaugurated. The Establishment owes its continued existence to the maintenance of the illusion that the Episcopal Church is still the Church of the nation, though more than half the nation is outside its fold. If once the theory be brought into harmony with the facts, and the government of the Church be committed to its own members, Disestablishment will be certain and not far distant. It is not for us, therefore, to look askance at Church Congresses. Erastians may dread them, but not we, who believe in the omnipotence of spiritual forces, and who rejoice in everything that helps to strengthen and develope those forces in any Church. In the reports of the proceedings of the first day of the Leicester Congress, there are abundant signs of a wise and practical spirit, to some of which—especially to the very sensible and Christian speech of the Bishop of BEDFORD—we hope to refer in a subsequent article. If the Congress advances along the same lines, eschews (as the Bishop advises) "burning questions," and manifests more anxiety about recovering the lost and careless than about proselytising or comprehending Dissenters, or maintaining invidious political distinctions, it will do good service, not only to its own community, but to all our churches.

DR. RIGG AND EDUCATION IN WALES.

IT will be seen that an influential movement has been commenced in Wales with a view to lay before the commission of inquiry appointed by the Government a definite scheme of higher education on unsectarian principles for the Principality. There is already a college at Aberystwith, and it is proposed to establish another for North Wales, and a third for South Wales—all of them, it is hoped, to receive Government grants and to be affiliated to a University with the right of conferring degrees. It is also to be urged upon the Commissioners that the existing grammar schools in Wales should be made perfectly free from all religious restrictions as to scholarships and exhibitions. These demands, *per se*, are reasonable enough. As to the claims that may be made upon the national exchequer, the Government will, of course, have something to say. Perhaps our Welsh friends are not likely to lose aught for want of asking.

The object of the conference, it seems, does not find favour with the Rev. Dr. Rigg, who, as it happens, was about the same time opening a college for boys at Rhyl and a college for girls at Colwyn Bay, which, we need hardly say, are sectarian institutions, or—as Dr. Rigg euphemistically phrases it, "have the guarantee of a denominational organisation." The rev. gentleman, who has so long been amongst the foremost supporters of sectarian education in primary schools, may perhaps be pardoned for showing a little jealousy when all sections of Dissenters in Wales, including Calvinistic Methodists, and some Wesleyans, are found to be co-operating with so much cordiality in promoting higher education in Wales. But was it wise or seemly to show it? The Aberystwith Conference, said Dr. Rigg, "seemed to have been animated by a dominant feeling that people who did not belong to the Established Church must contrive to put themselves into a good position in the face of that Church. That inspired an outcry, with which he had no sympathy, for national provision to meet all the varying necessities of education." It is not quite easy to understand what the speaker meant by "dominant idea," for no one would suppose that an assembly of so many representative men, including a number of M.P.'s, while clearly meeting on a most fitting, if not an urgent, occasion to further education, should be chiefly anxious "to put themselves into a good position in the face of the Established Church." The remark was as uncalled for as it was ill-natured—for Dr. Rigg went on to say that the Wesleyans, "in a just and truly liberal sense, wished to put themselves into a position of proper independence in the face of the Church of England, and that was one reason why they had established those educational establishments"—viz., the colleges he was about to open. It is, the speaker subsequently said, the great glory of Methodism—that is, Wesleyanism—not to lean upon Government support for anything they could do for themselves. This is hardly correct, for the Wesleyans receive Government grants for their day-schools.

But there is no doubt that, with a view to meet the great growth of Church middle-class schools in England in the different centres of the kingdom, the Wesleyans have been making strenuous efforts to establish schools on an analogous basis. It might have been thought that *this* was pre-eminently a work in which Nonconformists might combine their forces. This, however, does not accord with the views of the Wesleyan leaders. Denominationalism everywhere and at all times is their idol, and there is great danger lest the consolidation of a powerful and compact sectarian Church alongside the Establishment should become as important in their eyes as the promotion of the common Christianity. There are, of course, legitimate denominational objects which can only be carried out by denominational agencies. But when, as is too much the case with Wesleyanism as well as older Churches, there is a tendency to throw everything into the sectarian crucible, and to draw off more and more from co-operation with other Dissenters in cases where union would be strength and combination necessary, it is impossible to ignore the evils that may arise, and the religious and social advantages that may be thrown away.

A striking illustration of this remark is to be found

in Dr. Rigg's protest against the Welsh education movement. That the natives of the Principality should desire to be placed on the same footing in respect to higher education as England, Scotland, and Ireland is reasonable enough. They want some Queen's Colleges for Wales, and, if they can get it, a Queen's University. They desire it all the more because there is but one seminary that is capable of granting degrees in the Principality—St. David's College, Lampeter—which is a strictly Church institution. Considering that at least seven-eighths of the population are Nonconformists, this is an undoubted grievance. They have, therefore, combined to ask for the creation, under Government auspices, of two or more unsectarian colleges; and nearly all denominations, and all the Liberal members of the Principality, endorse the proposal. And from whom does opposition arise? We will not say from the Wesleyans generally, but from leaders of that body, who see that this movement is an obstacle to that attitude of ultra-denominationalism which they now affect, and who, like the Roman Catholics, seem disposed to mix up their ecclesiastical system with all the concerns of life, to draw off from co-operative works with other Christian bodies, and to exhibit decreasing regard for privileges and obligations that arise from their position as citizens of a common state.

THE BURIAL FEES QUESTION.

THE patience of Englishmen is wonderful, or they would not so long have endured the taxation levied by the Established clergy in connection with the burial of the dead. At Sheffield, however, there is something like a revolt, and a deputation appointed by a public meeting on the subject, lately had an interview with the Archbishop of York for the purpose of securing a revision of the clerical fees. Some very strong statements were then made as to the inability of the poor to scrape together the sums demanded of them, and one speaker said that, "if something were not done, there would be a church ransacked." The Archbishop admitted the necessity for some change, and showed great anxiety for a peaceful settlement of these disputes, and after a month's deliberation he has issued his award. He commences by stating that he has no authority to adjudicate a disputed claim to a fee, and he can therefore only state what he believes to be the law on the point. This he does by dealing with the fees in the several churchyards, and in some cases the opinion expressed is adverse to the clerical demands. The Archbishop says that the whole subject of burial fees requires careful consideration, and, as the present state of things is "extremely painful, and has produced unseemly conflicts at the very grave-side, it is highly desirable that no time should be lost." We quite agree with his Grace, but go somewhat further also. It is not alone the Sheffield burial fees which require reconsideration, but the burial fees all over the country. At present the charges are very varied; often very anomalous; and in some cases most extortionate. Sir Alexander Gordon has given notice that next Session he will bring in a Bill on the subject, and it will be well if, during the recess, tables of the fees charged in both churchyards and cemeteries are collected and carefully scrutinised.

Some idea of the spirit pervading the Church Congress at its first meeting on Tuesday may be gathered from our correspondent's letter. The subjects discussed yesterday were of considerable importance. In reference to middle class education, it was suggested that there should be a net-work of diocesan schools throughout England for girls as well as for boys. As our readers are aware, there are many of these large county schools for boys, all, or nearly all, of which are under High Church influence. In the afternoon discussion on the influence of the three great schools of thought in the Church of England upon each other and upon the Church, most of the speakers were agreed upon the necessity of tolerating each party for the sake of unity, and the Congress seemed to share the opinion of Canon FARRAR that the existence of all of them was not only useful but inevitable, and to agree also with Lord CARNARVON that substantial unity was compatible with some sacrifice of uniformity.

This evening the High Church members of the Church Congress at Leicester will discuss the new Burials Act under the auspices of the English Church Union, who, however, propose that the subject shall be specially dealt with at a conference to be held in London in November. Probably many of the clergy will not be content to repress their strong feeling for two more months. Indeed, that fiery Churchman, Archdeacon DENISON, has already had his say in the matter, having, at a meeting of the Church of England Working Men's Society held on Tuesday evening, denounced the Archbishop of CANTERBURY and his episcopal brethren for having allowed a new rubric to be added to the Prayer-book by the sole authority of Parliament, thus making Churchmen the slaves of the law. The society in question, despite the good advice of Dean HOWSON and other eminent friends of the Church, actually propose to commence a movement for the repeal of the Act! In a more practical spirit Bishop BENSON suggests a specific course of action with a view to minimise what he regards as the evil effects of that enactment, and he proposes, among other things, that the clergy shall vindicate their exclusive position by refusing to allow the church bells to be tolled at the burial of Dissenters. This is very pitiful! We doubt not, however, it will eventually appear that, as the Dean of CHESTER says, the party of resistance will not represent the mature wisdom of the English clergy. Certainly they have not much reason to be alarmed at the aspect of things, so far as the Act has as yet been put in operation.

The indignation of the Ritualists will probably expend itself in printed objurgations, and in anathemas flung at the head of the Archbishop of CANTERBURY, whose dignified bearing and calm criticism of the ecclesiastical situation in his recent charges seem only to have exasperated his foes. Our readers will not be surprised at the formation, under clerical auspices, of an "Association for the Removal of the Bishops from the House of Lords," which, like the Clerical Society for Disestablishment, now repudiated by the militant archdeacon aforesaid, promises to be a nine days' wonder. "If," says one of the Ritualist assailants of the Episcopal Bench, "the bishops persist in alienating the sympathies of the Conservative and Church elements of the nation, who do they expect to save them when the question of their disestablishment and disendowment comes round?" All this threatening and abuse has lost its force, and only proclaims to the world that the Burials Act is a particularly heavy blow to the sacerdotal party in the Church, for it cuts at the root of their exclusive pretensions.

The Church Congress does not enjoy a monopoly of ecclesiastical controversy. There are not a few "burning" questions discussed outside — questions which Bishop MAGEE would fain ignore, and which, indeed, are excluded from that well-regulated assembly. Such are those raised by Dean STANLEY'S letter—which, if actually carried into effect, would, according to the opinion of "A Dean," soon lead to Disestablishment. But why not have recourse to the continental system? This is what "A Member of the Church Reform Union" ventures to suggest in the *Pall Mall Gazette*:—

> We must have Church Boards as we have School Boards, to administer, according to the desires of the parishioners, their common property, the parish church; and be assured that when the people have learned their power and have a channel for its exercise, not only will those abuses vanish which now inspire the cry for secularisation, but the Church of England will win a stronger hold upon the hearts of the people than it has possessed since the Commonwealth.

This sapient proposal may be coupled with that of the *Spectator*—that the panacea for all troubles in the Anglican Church is a modified system of Congregationalism.

The secession of Mr. STOPFORD BROOKE—who has now defined his exact position, and denies that he intends to join the Unitarians—is another fruitful topic of controversy. Mr. CAPES protests against the necessity of such liberal clergymen retiring from the Establishment, and Mr. HAWEIS proclaims that the act of Mr. BROOKE is "already an anachronism," on the following grounds:—"The subscriptions have been relaxed. The National Church is prepared, if her ministers are not too disorderly, to tolerate almost any latitude of ritual, almost any restatement of doctrine, and this is why, in view of the coming struggle for Disestablishment, the Liberal clergy ought to be last to run away. The safety of the Established Church entirely depends upon its identifying itself with the many-sided cause of the national religion." But, according to the views of the High Church and Evangelicals, this is rank heresy. The clergy are to judge for themselves what is "religious truth." They need not care for "the law," which, says Mr. HAWEIS, "no party in the Church attempts to keep consistently." But the limits are defined "by the administration of the law, to which all alike must conform or retire." That is—so far as we are able to comprehend—a clergyman need not leave the Church unless it is a matter of conscience (which was the case with Mr. STOPFORD BROOKE), or he is expelled when he cannot help himself. Things must have come to a pretty pass in the Established Church, when such casuistry can pass for solid argument.

If Father IGNATIUS was in the first instance behind hand in seeing the wonders said to have been manifested at Llanthony Monastery, he has made up for it now, as he professes to have seen a figure, believed to be that of the Virgin MARY, descending from heaven. The appearance, he declares, was instantaneous, but so vivid that, in a great circle of light, he clearly discerned a human figure. "A tall human form it was," Father IGNATIUS is reported to have said. This is a little inconsistent with the other narratives of the size of the ghost, as these represented it to be short, and one described it as about four feet high. But ghost stories should not be criticised too narrowly. With respect to the earlier apparitions at Llanthony, one correspondent of the *Hereford Times* ascribed them to "Will-o'-the-Wisp." Similarly the latest may be supposed to have been a meteor. At any rate this is the most charitable interpretation to put on Father IGNATIUS'S extraordinary story.

THE LATE REV. DR. WADDINGTON.

AN announcement appears of the decease, on Friday morning last, of the Rev. John Waddington, D.D., at his residence, 9, Surrey-square, in his seventieth year. Less than six months have elapsed since the issue of the fifth and concluding volume of his "Congregational History," the preface to which is dated April 5, 1880. His heart was set on the accomplishment of this self-imposed task; and whatever opinions may be entertained respecting its literary merits, there can be no question as to the untiring industry and patience with which facts were sought out, even to the minutest details. Dr. Waddington had a marvellous faculty for burrowing amidst the records of the past in search of material to illustrate his favourite themes. During many years he amassed a vast accumulation of particulars relative to Congregationalism, derived from unwearied search in the Record Office, in the British Museum, in Dr. Williams' Library, and that of Lambeth Palace, and in church records, and many private collections. His love for this branch of historical inquiry amounted to enthusiasm, and will always be remembered to his honour. If his skill as a literary craftsman, and if his knowledge or instinct of artistic harmony and proportion had only equalled his diligence, the results of his great labour would have been more satisfactory and enduring. We only repeat, what has been often expressed in these columns and elsewhere, that the structure of Dr. Waddington's books, and especially of his "Congregational History," was faulty and defective, and that he did not know how to arrange and group his materials so as to secure relative and graceful proportion. Ponderous extracts from letters and papers, laboured descriptions involving minute particulars to a degree irritating to the reader, and in the later volumes a style of reference to eminent men recently deceased, and to others yet living, that good taste must condemn, and a conspicuous absence of anything like the power of generalisation or of condensing, are marked defects of the work, as the most friendly critics have been constrained to point out. If its author could only have acquired the arts of compression and arrangement; if his unwearying diligence as an investigator had been combined with aptitude as a narrator; and if his temperament could have suffused the pages with a glow of poetry and fervour such as the theme deserved, the literary product would have been very different.

In saying this, there is not the slightest detraction from the merit justly due to Dr. Waddington for his earnest, indefatigable, self-denying labours. His peculiar idiosyncracies are seen in all his writings, just as they marked his personal intercourse with his ministerial brethren and others. By many of these he was misunderstood and misjudged; sometimes, perhaps, from his own bearing and speech. It was his lot more than once to be engaged in painful controversy. Things were said and done over which a veil has been drawn by the lapse of time, and the veil need not now be lifted. The leading disputants in the wordy strife have been called away, and doubtless ere this have been fully reconciled. Yet it is an act of bare justice once more to record the persistency and courage with which Dr. Waddington adhered to the small remnant of the ancient church in Southwark, and at length, after numberless anxieties and trials, secured for its members their present local habitation, known as "The Pilgrim Fathers' Memorial Church." In connection with this we have the pleasure of giving an extract from a letter written by the late Rev. Thomas Binney in 1871, and never before published. Dr. Binney was closely associated with Dr. Waddington during the period referred to, and in connection with Mr. Samuel Morley, Mr. Benjamin Scott and others acted on an Advisory Council and as a trustee. The extract is as follows:—

> With incredible labour and a wonderful amount of self-denial, he devoted himself to the erection of the Memorial Church of the Pilgrim Fathers, and it is well that such a church should exist, and exist in connection with a society the original members of which had some connection with John Robinson himself. I have always had confidence in Dr. Waddington as a man of thorough principles, of stern uprightness, with a conscience scrupulously sensitive. He has often seemed to those who only saw what was not prepossessing, to be one rather to be avoided; but I believe that under his stern exterior there was a real and sturdy excellence of character. He and his wife sunk of their small property about £1,000 in the Pilgrim Church movement.

The fact mentioned in the last sentence greatly redounds to Dr. Waddington's honour, because, although by the generosity of some devoted friends his latter years were provided for and soothed by kindly aid, delicately rendered, he had for a lengthened period to pass through much anxiety in his endeavours to prevent the extinction of an historic Church. At length, in 1871, he retired, in order to facilitate the amalgamation with it of another church then worshipping in Deverell-street, and in order to devote the rest of his days to the completion of his Congregational history. He had been preaching, according to his own statement, ever since 1827; but his first pastorate dates from 1833, when he left Airedale College to settle at Stockport, where he continued for fourteen years, until called to Southwark, where he laboured for a quarter of a century, not only in the pulpit but with his pen.

Among Dr. Waddington's other writings is a "Congregational Church History from the Reformation to 1662," being a brief sketch, which gained a prize offered during the bicentary year 1862; several small volumes of "Historical Papers," published about the same time, being reprints of some of the earlier literature of Congregationalism; "John Penry the Pilgrim Martyr," one of the volumes of the "Library for the Times," issued by the Liberation Society in 1854; and a "History of Congregationalism in Surrey," published in 1866. He was also the author of a small devotional work, entitled, "Emmaus; or Communion with the Saviour at Eventide;" and of "The American Crisis in Rela-

tion to Slavery." He visited the United States in connection with his memorial church, and received much kindness and pecuniary assistance.

Dr. Waddington leaves no children, all of them having died in infancy; and the death of his excellent wife some two years ago was a painful blow from which he never wholly recovered. Latterly he had been in the habit of worshipping at Craven Chapel, but the state of his health, and the somewhat isolated habits induced by his researches and studies, had contributed for several years to withdraw him from personal observation. It may be permitted to the writer of this sketch to place on record an acknowledgment of services promptly and cheerfully rendered by Dr. Waddington in looking up, at considerable trouble, various facts, and in verifying numerous references for a cognate historical work of a more general character. W. H. S. A.

Correspondence.

DR. PARKER'S "IRENICON."

To the Editor of the Nonconformist and Independent.

SIR,—I have read in the *Nonconformist and Independent* a letter by the Rev. Joseph Parker, D.D., which, with your permission, I will briefly examine. Dr. Parker has a proposal to make—one which, at a first glance, seems to be merely one more scheme of "comprehension," but on a nearer view turns out to be something very different. Projects of comprehension generally turn upon some conception of that Church of Christ, of which much is said in the New Testament; but the Church of Christ, whether historical or ideal, is not once mentioned in this letter. Dr. Parker, looking out from the tower of the City Temple, not only does not see the Church, he does not even miss it, and so can treat the place where it ought to be found as so much vacant space, which he at once proceeds to occupy. He sees only sects and denominations, not one of which has seized the true conception of Christianity, and, outside their doors, thousands of his countrymen who are Christians without knowing it. It is by thus ignoring the New Testament idea of a Church that he is able to come forward and propose a basis on which all Christians may unite, and is able, moreover, to do so as freely as if Christ and His apostles had never said a word on the subject. Instead of a Church there is to be an "inclusive alliance" of all Christians, and lest any one should suppose that this is the Church again under another name, we are offered a brand-new interpretation of the word Christian. "Whoever," writes Dr. Parker—and this is the kernel of his proposal—"whoever adopts and practices the principle of self-sacrifice for the good of others, is, in my view, a living Christian, whatever he may think of any point in so-called dogmatic theology." And having said that he makes the broadest possible distinction between Christianity and theology, Dr. Parker adds:—"My proposal is to operate upon that distinction by encouraging the formation of an inclusive alliance whose one principle of union shall be that self-sacrifice for the good of others is the true law of life."

From these words we may plainly see what kind of society the "inclusive alliance" would, or at any rate would *not*, be. It would not be "the blessed company of all faithful people;" it would not be an assembly where any man could "say that Jesus is the Lord, by the Holy Ghost;" though many might say, "We have not so much as heard whether there be any Holy Ghost." No one would have a right to say there, "I know whom I have believed," and that "He loved me, and gave Himself for me." Such a body, not being founded upon a confession of Christ, would not only owe no allegiance to Him, but be freely open to His avowed enemies. A Comtist might come in, if he could forgive Dr. Parker for stealing his Master's fundamental moral maxim, "*Vivre pour autrui*," and we know what the Comtists say of Christianity. The spectacle of a body of "living Christians," rejecting one after the other the doctrines of the Incarnation, Atonement, Resurrection and Ascension of Christ, the forgiveness of sins, the resurrection of the body, and the life everlasting, would be a singular one; nevertheless, if we are to see it, it might be for the general good that we should see it at once. It is not necessary, however, to say more on a proposal of this kind. Self-sacrifice for the good of others is no new law. Scholars have collected similar maxims from ancient literature, although they do not tell us of heathen communities which put them in practice. Seneca could say, "To live in others is in the truest sense of the word life," but the disciples at Antioch, when they first took the name of Christ, received it because they acknowledged Him as Master and Lord.

Between the basis which Dr. Parker proposes for his "inclusive alliance," and that on which the Church is built, is immeasurable. The Church is founded on a confession, on an acknowledgment of something not itself, but out of and above itself, upon something eternal and Divine. It does not stand upon anything subjective, not even upon good intentions and noble aspirations. It is built upon an assurance and a promise which reveal a redeeming God. Thus it is an entirely different body from an association founded on a moral law, however true and sublime. If Christ was really sent to save the world it was assuredly not because there were not good moral laws in it at the time. It was a power of life, and not its law, that was wanting, and this He brought, as the testimony of most competent witnesses even among unbelievers might be adduced to shew. In Christianity the *altruism* which sages and philosophers of old praised became a reality, because that love which believing souls are offering to Christ He makes over to living humanity struggling and suffering upon earth. And so it is that we see around us on all hands men joining together without regard to differences of religious profession, to make sacrifices for the good of others. Humanity reconciled to God, and with its internal harmony restored, could and can and does take up with hope and confidence tasks which heathenism laid down in despair.

In what has been thus far said I have carefully abstained from any attempt to estimate Dr. Parker's theological or anti-theological position as foreign to my purpose. Others, however, are drawing their conclusions. Two days ago I was called on by an old friend, who socially estimable is in his intellectual habit and in his attitude towards Christianity a Pagan of the Renaissance, but has lately come under a salutary Christian influence. Producing a copy of the *Times* containing Dr. Parker's letter, he said, "Well, you see, Leigh Hunt's Abou-ben-Adhem was right after all. Love to God may seem very fine, but—show me the man who loves his fellow-men. This Dr. Parker seems to be a Past-master among religious people, and you see how he deals with theological lumber." I told him that I felt sure he was mistaken; that he did not know Dr. Parker, who was a many-sided man, requiring to be seen all round, and one who would quickly defend Christian doctrine if it were seriously attacked. But my Pagan friend took his stand firmly on the letter, and insisted on claiming Dr. Parker's evidence as on his side.

Had Dr. Parker limited his censures to the exaggerated importance so generally attributed to the points on which Christians are divided, had he pleaded for the cultivation of those virtues by which the way must be prepared for any approach to union among the followers of Christ, he would have rendered a useful service to Christianity. We sorely need a moral and spiritual Reformation which would place us all in a far healthier relation to doctrine than that which we now sustain. As in the Romish Church, so with too many of us, we place far too high a value upon a passive assent to propositions; while those who have taken least pains to grasp a doctrine and vitally appropriate its power, are the first to denounce those who examine before they accept. We hear in sermons too little of "the will of the Father." We need very much to be reminded that religious truth is really in us in so far as it passes into life. Christianity, as Dr. Parker truly says, is a spirit; but then it is a spirit of faith and love and hope; it has also a body and relationships, a Father's house and possessions, and it is dishonoured when it is treated as if it were formless and homeless, "walking through dry places, seeking rest and finding none." But it is not fair to represent the various churches of this country as existing mainly for the purpose of maintaining their peculiarities. It is not true of the Congregationalists, nor would the eminent men who have been preaching at the City Temple during Dr. Parker's absence, admit that it is true of the Wesleyan Methodists as of other religious bodies. There is a Catholic truth which has been the life of Christian piety in all ages of the Church, and on the basis of which, when it has been more sincerely appropriated, a complete union will one day become possible. I have no doubt that the first of your readers who may visit Dr. Parker's Temple will hear the strain, "The Holy Church throughout all the world doth acknowledge Thee!" And that is the true strain. Christians have not at this time of day to go about in search of a principle of union, or to invent a church as we invent teetotal or other societies. The one foundation has been for ever laid. Christ has held the central place in the Christian system until now, and there is more honour in acknowledging His name, than there would be in constructing the proudest system which the wit of man could devise.

September 27. A LONDON DEACON.

To the Editor of the Nonconformist and Independent.

SIR,—Some of us—may I not say many of us?—have a high regard for Dr. Parker. This secures him our respectful attention whenever he appears in print, especially when he sends to the London *Times* one of his "authoritative addresses," borrowing here an expression of his own, peculiarly suitable to the present occasion. Dr. Parker has a plan (by no means new in itself, although certainly new and somewhat startling, as coming from a distinguished Nonconformist preacher of the Gospel of Jesus Christ) for extending the boundaries of the *visible* kingdom of Christ far beyond their present lines. He himself, in the first words of his letter to the *Times*, speaks of "the boldness of his proposal." Here is the proposal itself:—

> My own opinion is that there are thousands of Christians in England who have no connection with the sects, and who—strange as it may appear—are not aware of their own Christianity. Is it not possible to find a point at which all reverent thinkers will unite in cordial fellowship? In my opinion it is quite possible, and if possible it must be infinitely desirable. *Whoever adopts and practises the principle of self-sacrifice for the good of others is, in my view, a living Christian, whatever he may think of any point in so-called dogmatic theology.*

The italics are my own.

Dr. Parker's new theory of comprehension (and truly it is a most comprehensive theory) appears to have grown out of a conviction which he holds, and to which his letter gives very strong expression, that, what he calls "sectarian theology" is the most mischievous spirit of the age." Many of us hold this conviction as strongly as Dr. Parker does, provided only we are permitted (as we certainly ought to be expected) to define what we understand by "sectarian theology." And yet even sectarian theology is surely better than no theology at all. Sectarian theology, I presume, is the *theology of a sect*—one sect boasting "I am of Paul," another "and I of Apollos," and a third "and I of Cephas," and so on. As Dr. Parker's *Irenicon* is confessedly born of his hatred to "sectarian theology," it is well to try to clear away some of the cobwebs which float before our mental vision, that we may all the better see just how we stand in this matter. Instead of "sectarian theology," let us suppose ourselves to be dealing with the subject of "sectarian astronomy," as this was imperfectly understood and represented by the leading minds of all the earlier ages of the world, down to the time when the true science of the heavenly bodies (as it is held in our day) had gradually dawned upon us. It would surely be most misleading for any of us to describe the science of astronomy, as now commonly taught amongst us, as "sectarian astronomy," seeing that it is nothing else than the veritable testimony of the heavenly bodies themselves, collected by the patient and industrious research of humble and gifted students of the heavens. The *theories* of earlier discoverers did unmistakably make up systems of "sectarian," or man-made, "astronomy." But the true science of astronomy, as we now possess it, is not man-made at all, but God-made, and as such it receives the grateful and intelligent homage of us all.

Just in this very same way do I distinguish between "Sectarian" and "Scriptural" theology. There are, I presume, certain definite *facts* in Scripture, which, interpreted in the light of honesty and common-sense, we might reasonably expect to be accepted by all the professed followers of Christ, as a common ground of union. If there are no such *facts*, then, alas! Christianity must be said to be in a bad case. Dr. Parker, I am sure, would never wish to be understood as implying that such truths as the Incarnation, the Atonement, the Resurrection, and others of the most plainly recorded *facts* of Scripture come under the designation of what he stigmatises as "sectarian theology." These are not man-made at all. They are all God-made and God-revealed, and I see not how it is possible for any of us who believe in our hearts that these truths are the very life, blood, and essence of the Christian faith to "unite in cordial fellowship" with "all," or with any "reverent thinkers" who hold these Divinely-taught truths so lightly, as to brand them with the opprobrious name of "sectarian theology."

I hold, with Dr. Parker, that "the principle of self-sacrifice for the good of others" is the *necessary*, because it is the Divinely-imprinted mark of a "living Christian." But then, I am compelled to ask myself the question, whence comes—and whence *alone* comes—this "principle of self-sacrifice for the good of others"? For my answer to this question, I am shut up to the cross of Christ. From the cross it is that "the new commandment" is ever insinuating its sweet message of self-sacrificing love into the hearts of all obedient and receptive disciples, "This is My commandment, that ye love one another as I have loved you." (John xv. 12.)

I admire exceedingly Dr. Parker's conception of "encouraging the formation of an inclusive alliance whose [great, hardly whose] one principle of union shall be that self-sacrifice for the good of others is the true law of life." But then, if I know anything of human nature as it is, I hold that it is simply impossible to gather together, or to hold together any body of men who shall practically carry out this great Divine principle of our redeemed life, apart from a living and influential faith in the person and work of Christ the Redeemer. Also that "a principle of union," such as Dr. Parker specifies, however true the principle itself may be, will never give the necessary power to counteract the strong setting in of the tide in all our hearts in the direction of self. If anything on this earth needs an adequate motive power, surely the principle of self-sacrificing love does. It is *self* that wrecks all our existing Church systems, by robbing them of so much of the glory of this Divine self-sacrificing love, which, yet, Christ demands of all His followers. I see not how we can hope to manufacture fire without heat, or rain without clouds. And yet both of these impossible things seem to me most easy of accomplishment as compared with the creation of a society whose law of fellowship shall be "the principle of self-sacrifice for the good of others," except as we make the Christ of the Scriptures the centre and circumference of such a fellowship—the one animating principle of all its life and conduct.

September 28, 1880. C. R. H. HASTINGS.

To the Editor of the Nonconformist and Independent.

SIR,—I was interested, and not a little amused, at the copy you gave us last week of Dr. Parker's letter to the *Times*. If I understand him aright, the writer wishes the Archbishop to form an "Alliance or Association," to be called "Pan-Christian," whose very name and existence should suffice to do battle with, and overcome those forms of unbelief to which the archbishop referred in his address. It may be presumption, or it may be ignorance on my part, but I should like to know of what benefit the "Pan-Anglican" synods have been to Christianity? Where are the fruits?

We have already unions of almost every conceivable kind; and some of these are growing so large, that very few of our provincial towns can accommodate those who attend their annual meetings. Yet these are only denominational. What would it be if all the denominations were merged in one association? But perhaps the idea is that only bishops and D.D.'s, or some other such clerical dignitaries should be eligible to attend. If this be so, I for one say, may heaven protect the Church from any such a gathering. Such synodical gatherings in the past have not been fraught with such benefit to the Church as to make us wish for more?

If the idea of such a union is simply to show to unbelievers that Christians are united, and by this mere formal outside union to convince them of the truth of Christianity, and of their own folly in rejecting it, I incline to the thought that the present living unity of all real Christians throughout the world, as manifested in their purpose and life, will have a far better chance of producing this effect than any such dead formal alliance as proposed could have. If they believe not what Christianity is, as presented to them in the Scriptures, and as (imperfectly perhaps) presented to them by the universal Church in all her branches of self-denying Christian work, neither will they be persuaded though

a "Pan-Christian" alliance spring to life before them through the efforts of the Archbishop.

But the strangest part of Dr. Parker's letter is, that in sketching a plan to reach these outsiders, and bring them over to the side of Christianity, he appears to me ready to ignore the very essence of that Christianity. One has been led (rightly or wrongly) to the conclusion that the Christian is a man who has faith in Christ as his Saviour, and who has learnt to address Christ as "My Lord and my God." All other creeds may be dispensed with; but according to Dr. Parker's letter "Whoever adopts and practices the principle of self-sacrifice for the good of others is, in my view, a living Christian, whatever he may think of any point in so-called dogmatic theology. He may not even be a theologian at all." If I understand these words aright the individual may never have seen the Bible nor heard of Christ. I should be the last to deny that among the heathen there have been and still are many God-fearing men. But it does appear strange in a Christian land like this, where men may hear and know all about Christ, to ignore "faith in Christ" as a fundamental requirement for a Christian, and put in its place a feeling which unaided human nature is quite capable of manifesting, and which though Christianity will doubtless purify and enlarge this virtue, as it does all others, yet it is not the exclusive possession of the Christian, for many of those unbelievers whom we desire to reach have it and manifest it among us.

Evesham, Sept. 27, 1880. THOS. WHITE.

THE PROGRESS OF INFIDELITY.—II.

To the Editor of the Nonconformist and Independent.

SIR,—On reading my letter last week showing what is being done by the Secularists, some persons will probably say that they see no signs of such activity as is represented; the "halls" where the Freethinkers meet are poor little buildings in back streets, or rooms in public-houses; there is no large number of members; they exercise no influence. If one of the leading lecturers comes down people go to hear him as a matter of curiosity; there is a little excitement, but all is soon quiet again. Be it so. But of one of the societies it was officially stated in February that it "is now stronger in numbers than at any period of its existence, that more new members have been enrolled during the past three years than in the previous six years, that its lecturers are more active, its meetings more numerous, and its executive more united than ever." Since then I have read that five years ago there were only 300 members, now there are 6,000 on the books; and that for every member there are 100 adherents. Even if this be an overstatement, there is certainly some proof of "the progress of infidelity." The explanation of the discrepancy between these official statements, and the apparent non-importance of the Freethought movement, I think to be this, that members of local branches do not care to meet for the purpose of hearing one of the rank and file read a paper, or give an address: but if a leader comes, or there is to be a discussion, then they will put in an appearance. Hence, for the most part, they are supposed to be few in number and inactive. But their activity is really in the workshop or place of business, and the propagandism is private rather than public. Besides, I have little doubt that there are a great many persons who adopt their opinions who do not care to enrol themselves as members, and who are passively hostile to religion, and that Secularism spreads by the adoption of its principles and practice by individuals more than by the addition of members to the local branches.

I am quite aware that it may be also said that a large number of the adherents and purchasers of publications are such because they approve of the political opinions of the party rather than because they adopt their anti-religious views. Support is given on political grounds, *although* the leaders are Secularists, not *because* they are so. But at the same time it should be remembered that hitherto the opposition of the Freethought party has been mainly and avowedly to Christianity, and not to the Government of the country; that the anti-religious teaching accompanies the political teaching; and that if the political adherents, who are members of the secular party, habitually disregard religion, the presumption is that they have imbibed anti-religious sentiments.

I am not at all anxious to exaggerate the activity of the Secularists, or the numbers who adopt their opinions, or the religious, moral, and social peril which attends the spread of those opinions (though I think this is very serious), but it is surely unwise and culpable to ignore facts or to treat them with indifference. Neither members of Christian churches nor ministers (I mean many of them) know what is going on around them, and it is not pleasant for them to know it; shall I say that any do not want to know? The men referred to are rarely reached by "visitors;" the ministers of religion seldom get into conversation with them; they will not readily express their hostility to religion; they are simply silent; hence the extent of their infidelity is not known. There is, nevertheless, among us a grievous moral malady; it is spreading, its symptoms vary, and its effects are disastrous to the individual affected, to the class to which he belongs, to the nation of which the class is the greater part, and to the Christian Church which is the "light" of the nation. Ignorance and indifference will not cure the malady; meanwhile it still spreads. As to its causes, some of them are referred to by other correspondents, who also suggest appropriate remedies.

Meanwhile other remedial measures are at hand and may be promptly employed. I think that while men are influenced by the cavils and criticisms and denials of the active foes of religion, they are also open to fair arguments in defence of Christian truth. Improved education and increasing intelligence enable them to see objections which were once unobserved; but they also enable them to appreciate fair explanations and adequate replies. Christianity is a reasonable religion; if it is not that, it is a superstition; these men must be shown that it is reasonable, that it is worth having, holding, giving; that it has the promise of the life that now is as well as of that which is to come. But how are they to be shown that? Live the Christian life, says Mr. Ann. Yes, that is the best evidence of the reasonableness and value of religion; that is sorely needed; but even the life will not answer all questions and solve all difficulties. Try it with some of the subjects discussed in their lectures and publications. They need instruction, manly talk, fair argument, genuine sympathy. How is this need to be met? They will not come to places of worship; they are strongly prejudiced against any one who affixes "Reverend" to his name; they are disgusted by injudicious friends who do not understand their difficulties; they are shy of being preached at or lectured. They *can* be reached by personal intercourse; they *may* read an argumentative tract; they will sometimes come to hear lectures, especially in the open-air; and we have found this agency very useful. Men have brought objections from workshops, received their answers, and taken them back to those who would not come to the lectures. The testimony has been often repeated that they have obtained just the information they wanted. Men with tears in their eyes have gratefully grasped the hand of the lecturer, and young men have been preserved from downright infidelity. In fact, the same agencies must be employed by the Christian Church, as the active Secularists find most effectual in gaining adherents—the platform, with discussion after lecture, literature fairly and firmly grappling with acknowledged difficulties, and personal conversation. But for this work little practical sympathy has been shown; and few possess the requisite qualifications.

In these remarks I have obviously chiefly had in view the "working-men," the masses of society, the broad base of the national structure, who are listening to their leaders and teachers, imbibing their principles, and quietly biding their time and gathering their forces for speech and action. The prosperity of the Church and the safety of the nation depend very much upon the religion and morality of these men. What will become of either in this land if they come to "fear not God nor regard man"? We are not without our warnings from continental nations. Last year Herr Karl Sarasin said at Basle:—

> A German statesman wrote to me recently: "Our citizens, with few exceptions, have totally lost the religious basis on which their conceptions of duty and morality rested. We cannot rebuild on a foundation that has been so completely destroyed as the Christian convictions of our middle and labouring classes. The people no longer understand an appeal to their religious consciousness." Hence, with the increasing estrangement of our people from God, side by side with empty churches we see houses of correction and reformatories full to overflowing; so that in 1878 there were 600,642 prisoners whose cases had to be investigated, while in 1875 there were only 34,882. And to aid the natural sensual man in his resistance to the Divine voice of warning from without and within, modern science comes as an ally, and whispers in the ear of the already half-vanquished man the Satanic words, "Yea, hath God said, Ye shall not eat of it? Ye shall not surely die." The proud heart listens to this voice, so pleasing to the lusts of the flesh, and the still glimmering spark of something better is utterly extinguished; selfishness and hatred take the place of even ordinary love, scorn of everything Divine and Christian takes the place of esteem for that which is high and holy. We perceive, moreover, how, with the undermining of Christianity, the order of society founded on it, the State, that is still more Christian than it is aware, is threatened, and how thousands would hail the overthrow.

There is time yet to avert a state of society which we find in France and Germany, if adequate means be employed. Much has been lost by the unfaithfulness of the Christian Church, as "T. W." and Mr. Ann indicate; but if she be loyal to truth, loyal to her professions, loyal to her Head, "the progress of infidelity" will be arrested. Instruction in the truth, proof of the truth, living exemplification of the truth, showing how the Truth makes men free, promotes their progress, satisfies their aspirations, meets their needs in the ever-varying circumstances of earthly life, and gives them hope of a better life beyond, this will accomplish the desired end. But it must be TRUE.

P.S.—In the last number of one of the secular papers the following official statement is made; it confirms what I have said above. "As to the vast majority of English Freethinkers, we make bold to affirm that they do not belong to either society, and perhaps never will. Many—and among them not the least eminent—feel that they can fight the battle best independently, or by joining local societies only." The extent of the prevalence of infidelity is therefore not to be measured by the weakness of its organisation.

Yours faithfully, T. T. WATERMAN.

Christian Evidence Society, 13, Buckingham-street, Strand.

CLASSES ON CHRISTIAN EVIDENCES.

To the Editor of the Nonconformist and Independent.

SIR,—As many ministers and others are now making arrangements for classes during the winter evenings, will you allow us to suggest that they should take up some work on Christian Evidences which will enable them to discuss some of the religious difficulties which are felt by young persons? We shall be happy to forward lists of books recommended for this purpose by this society, with the conditions on which such classes are examined, with a view to test thoroughness and knowledge, and to award prizes. Permit us also to add that the society will shortly go to press with a Handbook of Christian Evidence, which it is hoped will meet the requirements of the clergy and teachers.

Yours faithfully,

P. BARKER, T. T. WATERMAN, } Secretaries.

Christian Evidence Society,
13, Buckingham-street, Strand, W.C.

THE CONGREGATIONAL UNION MEETINGS.

To the Editor of the Nonconformist and Independent.

SIR,—I hoped to have attended the meetings of the Congregational Union at Birmingham, but find, to my regret, that I shall be unable to be present. Will you permit me to express my warm approval of the Jubilee Fund, by which it is proposed to raise a sum of money in support of the Church-Aid Society, the English Congregational Church Building Society, and other kindred denominational objects. Why should not the Congregationalists follow the example of their Wesleyan brethren, and collect such an amount as shall ever make memorable the Jubilee of the Congregational Union? Is there not the same enthusiasm in their ranks, and is there not the same power of combination for some noble and patriotic purpose? I trust and hope that it may be proved that, as a denomination, we are not behind our brethren in care for the poor, and in zeal for church building. Birmingham has been sadly behind hand in the latter object, and it is to be devoutly desired that the visit of the Union may stimulate the metropolis of the midland counties to make greater exertions in church extension.

I am, Sir, yours truly,
PRO DU ET PATRIA.

JUBILEE OF THE CONGREGATIONAL UNION, 1881

To the Editor of the Nonconformist and Independent.

SIR,—I have read with great interest the letter of your esteemed correspondent, the Rev. Wm. Tyler, of Mile-end, regarding his proposed scheme to extinguish chapel debts in celebration of the Jubilee of the Congregational Union of England and Wales. Having known the wearing anxieties incident to a pastorate of a chapel overweighted with debt, and the hindrance to spiritual work as a necessary consequence, I can heartily thank Mr. Tyler for his generous proposition, and earnestly hope, for the sake of brethren who are embarrassed by such circumstances, that his liberal offer may call forth a hearty response from the members of our churches.

If we had a little more of this *esprit de corps* among the adherents of Congregationalism, we should make a bolder front as a religious denomination in our country. The disparity between our stronger and our weaker churches would not be so apparent; the reproach of isolation and the spirit of selfishness with which our system is so often charged would disappear, and we should give a united representation to our fellow-countrymen of our noble Free Church polity. I am, sir,

ADELPHOS.

To the Editor of the Nonconformist and Independent.

SIR,—In common with many of your readers I have been greatly impressed with the admirable and timely suggestion made by the Rev. W. Tyler in his letter which appeared in your issue of September 16th, and certainly think the matter is one that ought not to be passed by without serious consideration. Could the Committee of the Congregational Union be induced to carry forward this scheme to a practical issue. No fund that may be started in connection with the Jubilee of the Union next year in aid of the interests of our churches would be regarded with like enthusiasm, or call forth so unanimous and generous a response. That it is practicable cannot be doubted if thoroughly and warmly supported by the leaders of our denominational church life; while the result of such a movement would see Congregationalism still more widely sustained, and still more extensively blessed. To those who are anxious this subject should be well discussed, it would be exceedingly helpful if some idea could be gained as to the probable amount that would be required to carry forward to completion an undertaking of such importance to the present and future well-being of our Congregational churches. I persume such information could be secured without serious difficulty by the secretary of the Union in correspondence with the secretaries of our County Associations. At any rate it would surely be worth some effort to test the feeling of the churches throughout the country as to the advisability or not of facing this most important undertaking; and if the approximate cost could be ascertained it would materially aid in inducing a definite expression of opinion.

September 27th. G. B.

EUROPEAN MISSIONS AND ENGLISH CONGREGATIONALISM.

To the Editor of the Nonconformist and Independent.

SIR,—Kindly allow me to call your readers' attention to an advertisement appearing in your columns, respecting the financial straits of the Evangelical Continental Society.

When that society was established in 1845, its constituency embraced members of almost all Christian denominations, while its operations were confined to the aiding of two or three Evangelical Societies in France and Belgium. In other words, it had but a very restricted field of usefulness, while it could appeal for resources to all denominations. In the course of time the proportion between the wide area for drawing supplies, and the narrow area for work has been reversed. Other denominations have opened up direct communication with the Continent, and the Evangelical Continental Society is thus almost entirely dependent on the Congregational Churches for support.

On the other hand, our field of operation has been immensely extended. Lands which in 1845 were wholly closed, at present offer wonderful facilities for the preaching of the Gospel.

Now, Sir, I want, through you, to appeal to the Congregational churches of Great Britain to take up this branch of mission work in a way corresponding, in some degree, to its vast extent and incalculable importance. Christianity—the Christianity of the New Testament—is unknown to the vast majority of the peoples of Europe. And in presence of the revolt against the Romish Church so manifest throughout the Continent, the presentation of the Gospel is urgently needed. France is calling for a new religion, and other lands are awakening to a consciousness of their need.

Again, the comparative cheapness of Continental missions is a point that should not be overlooked. A sum of £10,000 only suffices to maintain in such a country as China some thirty European missionaries with a staff of native pastors and the ordinary expenses of the stations. The same sum in Europe would suffice for more than double that number of agents and stations.

The claims made on the liberality of our churches are many, but it cannot be pretended that their givings are

equal to their resources. The character of our church buildings, the sums raised at the call of some special need, all indicate possibilities of giving far beyond what has been hitherto seen.

To the ministers and deacons of our churches and to those amongst us—and their number is an ever-increasing one—who travel on the Continent we appeal for help. We are burdened with a debt of nearly £700, while twenty agents are wholly, and five partly, dependent on us for support, and new and favourable opportunities for the preaching of the Gospel are continually presenting themselves.

I am, Sir, yours most faithfully,

R. S. ASHTON, Secretary.

13, Blomfield-street, London-wall, E.C., Sept. 23rd, 1880.

COLLEGE TRAINING.

To the Editor of the Nonconformist and Independent.

SIR,—Many thanks for spreading, far and near, the good words of the Rev. Edward White to the students at Hackney. The address is very seasonable in this age. May I intrude a thought which would rise on reading it? It may appear almost a truism to say that the most essential point to contend for is, that our preachers should seek their college training because they have been sent of God to preach the everlasting Gospel, and that the whole of that training should nurture, rather than dim the sense of this Divine mission. But is it so? Is sufficient weight given to this by candidates for the ministry, or by those who admit them to, and train them in, our colleges? A man not sent of God is a false prophet, and a curse to the Church. One other thought. When college training is done, I wonder young men do not seek that help and experience which they might gain by working with one who might be to them as Paul was to Timothy. When one thinks how young students are placed over churches, composed for the most part of people a generation older than themselves, the marvel is that they don't make more blunders than they do.

Yours truly,

Sidcup, Sept. 22, 1880. J. SARGEANT STACY.

Literature.

DEXTER'S HISTORICAL AND LITERARY CONGREGATIONALISM.*

THIS massive volume is unquestionably the product of great as well as minute research. The author has ransacked nearly all the Ecclesiastical literature of the last three hundred years in order to compile it. He has singular powers of investigation, and he has also the prime faculty of taking a strong personal and ancestral interest in his subject. He says of himself, in the Introduction, that he was born within ten miles of Plymouth Rock, and that he is descended from the Pilgrim who held the secretaryship of the old Plymouth colony for forty years. And so he began, years ago, to take an interest in Puritan, and especially in Congregational, history. He has expended time in the investigation of this subject not only in his own country, but in England, Holland, and France, and there can be no question that that time has been expended to very singular advantage, and that he has thrown some new light upon some disputed or unsettled passages in history. Yet, while he has done this, it is curious that one of the most disputed passages should have been settled without his assistance—we refer to what Dr. Dexter himself terms the "self-baptism of John Smyth." That self-baptizing has been altogether exploded, for the original register of the baptism of John Smyth has been found in Lincolnshire. Apart from this we may well let the author speak, with his modest dignity, of his own labours:—

I have found nothing but goodwill and hearty help from all whom I have had occasion to approach in my search for the *principia* of modern Congregationalism. And in thus discovering and gaining access—at Lambeth, to Browne's books, and especially to what was really his autobiography for the most critical period of his life, and to some of the scarcest Mar-prelate tracts; at York, to Smith's *Principles and Inferences*, and particularly to his *Retractation of his Errours*; and at Cambridge, to George Johnson's *Discourse*, much of which gives as full, and I have no doubt as faithful, an account of the business church meetings of the Barrowists of Amsterdam, as could now be obtained from the professional reporter of a morning journal—opportunities of knowledge have been enjoyed which, unless they have been deplorably misused, ought to freight these pages with some special value. If I may not venture so large a claim for data heretofore undiscovered on this side of the sea, it is not for want of diligent search, but because too many gleaners have gone before. I have, indeed, the satisfaction, from the original manuscript in the rich collection of the American Antiquarian Society, of offering to my readers for the first time the opportunity to compare the possible Cambridge Platform of Ralph Partridge, with the actual Cambridge Platform of Richard Mather. I believe I may also say that there is no treatise—in Europe or here—known to exist, and to offer important aid to the just comprehension of any person, passage or period herein treated, but—sometimes indeed after years of endeavour, and an expenditure which in anything but the pursuit of useful knowledge would be reckless extravagance—has been somewhere and somehow consulted.

And now for the book. It consists of lectures delivered at the Theological Seminary of Andover, Massachusetts, in the years 1876—9, with extremely copious notes and a very remarkable Bibliographical appendix. Upon the last-named, immense pains must have been bestowed. The "Collections towards a Bibliography of Congregationalism," derived from all sorts of libraries are a proof of what may be termed stupendous industry. And yet, after all this industry, and after all the names and books that are given, of which scarcely any one could have known until he found them in these pages, the list is as really defective as it is apparently complete. How far that may be the case as to American authors we cannot say; but with regard to some English authors, the defects are perfectly ludicrous. One book only is mentioned, when the author has written, say a dozen, which might have been ascertained at once by a reference to the British Museum Catalogue. Some names are wholly left out, and of others we can only say that they savour extremely little of Congregationalism. Yet, notwithstanding its defects, this is a collection such as has never been made before. Probably it was worth making, but of that we are not sure.

Dr. Dexter opens his subject, in his introductory lecture, with great force and breadth, and, indeed, notwithstanding the details with which he has occasionally to deal, these characteristics attach to his work throughout. The "Darkness and the Dawn" is the title of the first chapter. In it is presented a sketch of the ecclesiastical condition of England at the rise of Congregationalism. It is a remarkably effective picture, especially in its exhibition of details, in which such pictures are usually wanting, the result often being that life as it was is not fully brought home to the reader. The Catholicism of the sixteenth century finds almost its perfect picture in these pages; and one does not wonder, if any one has ever wondered, that a robust Congregationalism should have sprung from it. We know that it did spring; but it is not given to every historian to be a philosophical historian, and to show how necessary the actual result was, and how the precise consequence must have followed from the precise cause. The author, however, is not unmindful of the necessity of philosophical treatment. Liberty came from slavery, and was suggested by slavery. That is how we should explain the genesis of Congregationalism in England. Dr. Dexter does it in larger space, but substantially says the same thing.

When the author comes to the precise historical foundations of Congregationalism, which he does in his second lecture, he shows at once his great capacity as an historical investigator. His subject is Robert Browne and his co-workers. The late Rev. Joseph Fletcher, in his "History of Independency," did the first good service to the memory of Robert Browne. Dr. Dexter treats his memory with no little respect. He is right in doing so; for, whatever may have been his defects, he did great service both to and in his generation. A great deal of hitherto unpublished matter is imported into this section, and matter that we accept with no little gratitude. After studying and illustrating Browne's life, as few have ever studied and illustrated it, Dr. Dexter thus refers to him:—

Three hypotheses seem to me to exhaust the subject of this remarkable career. Robert Browne was dishonest altogether, and bad, as a Dissenter and a Churchman, from skin to core, from the beginning to the end; or he was honest in all, honestly returning to the former fold in 1586, or thereabouts; or he was an honest man whose sensitive mind, under great stress of trial, made shipwreck on his return to his native country, who never became really himself again, and who, for the larger portion of the last five and forty years of his life, was in a shattered mental condition, which in our time would be thought better placed in a lunatic hospital, than in the rectory even of an Established church of eighteen families. I throw out altogether the notion that he could have been a genuine man to the period of his return to the communion which excommunicated him, then breaking down, of a sudden, into a renegade and a reprobate; because, in general, I do not believe in that kind of falling from grace; because the change in him was too sudden to have been of that character—*Nemo repente fuit turpissimus*; and because if that thing had happened, we should surely have found him publishing books against the Brownists, and at the very least, under Burghley's patronage, bidding for a bishopric!

But he was not, in all and alway, corrupt. Richard Greenham did not think so. The Benet Church people in Cambridge did not think so. The companies who flocked after him at Islington, and Bury St. Edmonds, and Norwich did not think so. Those who followed him into exile in Zeland did not think so. We who, after so long, are permitted to look, through the rude window of his little book, into his young, longing heart, do not think so. That could not be!

Nor, true-hearted throughout, did he become truly reconverted to the church estate into which he was born; for if one trait more than another seems to animate his books and characterise what we know of his first thirty years, it was that of decision and thorough earnestness of conviction. He was the opposite of a hesitant and half-way man. One cannot conceive of him, as, with all his old intellectual and spiritual forces and impulses, reconverted to the hierarchy, without seeing him animated by an eager zeal to undo what would then seem to him to be the grievous mischiefs he had wrought; and personally labouring with those whom he had led, as he must now think, astray, in the intent to recover them out of the snare of the devil. Nothing of all this do we discover. But we do find, on the other hand, as I shall show, many things so irreconcilable with it, as, with other facts, to push us inevitably on to the conclusion that the real key to the mystery of this career is to be found in a recognition of the fact that its larger portion was clouded by dark shadows of mental disorder; sometimes almost—and quite likely for one period of years altogether—deepening into the midnight of actual insanity.

There are various considerations which combine to enforce the reason of this judgment; no one sufficient of itself, but all together, to my mind, conclusive.

Other considerations of a more delicate character are adduced, and the author concludes:—

It, is, indeed, much more with his works, and his system, than with him, that we have to do. Yet, as he once said concerning Mr. Cartwright, that he wondered the ill savour of a certain sentence did not nauseate him as it flowed from his pen-point; so, conversely, it has seemed almost a necessity somewhat to disinfect the memory of Robert Browne, before we could fairly do justice to his opinions. On the whole, I am persuaded we need not be ashamed of him, nor recognise the least necessity of trying to dislodge him from his natural primacy among the great thinkers of Liberalism, and of modern Congregationalism.

That charity which is predisposed to think no evil, with trustful tolerance will insist, in the face of all calumniators of his own and of succeeding generations, that if his spirit were sometimes harsh, and his language often violent; something of this was due to the anomalies of a natural temperament for which he was nowise responsible, and more to the tremendous urgencies of the times—when such a gale of Established forces was blowing in the face of reformation, that whispers and even common words were wasted breath, and no sound that was much less than a shout, or a shriek, had ability to catch the public ear.

Surely, if we could find his unknown grave, it would be safe for us—in the comfortable, if not the sure and certain, hope of a glorious immortality for him in that blessed country where "the inhabitant shall not say, I am sick,"—to inscribe upon it at least this ancient epitaph:

"Hic jacet—in expectatione Diei Supremi:
Qualis erat—dies iste indicabit."

There are those who will consider that Dr. Dexter has done his best service in his history and examination of the Martin-Mar-prelate Controversy. This is a masterpiece of what would have been termed in the Mar-prelate days, "painful" historical investigation. We cannot follow the author, for it would require more space than we can afford, even to summarise his arguments; but we may say that he does not reject Penry from some share in these celebrated tracts. He fixes their authorship, however, not upon Penry, but upon Barrowe. The evidence is extremely circumstantial, and it is not conclusive, but it goes far to being so. Conclusions, however, derived from similarity of style and expression, are not to be depended upon; any one might prove almost anything from them; and there is this to be said, that in Barrowe's acknowledged writings, there is none of that swift and telling satire that is to be found in the Mar-prelate tracts. Notwithstanding this, it is as likely as not that Barrowe wrote them, and any deduction from the style of his avowed works would be as unsafe as to assert that because Cowper wrote the "Task," he, therefore, could not have written "John Gilpin." However, these famous tracts are placed before the reader with illustrations such as they have never had until now. Dr. Dexter finally says:—

And this leads me to say that if Barrowe were Martin, and Penry the only man then outside the Fleet who was master of the secret; we may well think that, in the midst of the sharpness of all their troubles, the two men must sometimes have broken out into a noisy and almost uproarious glee, at the inherent queerness of the thought of the bishops and their bailiffs scurrying up and down the land, and of Bancroft's listening miscellaneously at English key-holes, in the frantic endeavour to identify and arrest a man, whom they had already had for more than two long years behind the bars of one of their safest dungeons! While, finally, if Barrowe were Martin, and Penry his only ally, as the two men took the close secret to heaven with them within sixty days of each other in 1593, it is small wonder that it has been so well kept since!

Mr. Maskell judges this Martin-Mar-prelate pamphlet war to have been "*the* controversy of the Elizabethan age." Without going into any comparisons which such a judgment might provoke, it is enough to see in it the strong hand of God acting through novel instruments to break fetters which for ages had shackled all free motion of the common mind of England; disenchanting it of that fictitious and exaggerated reverence for a hierarchy which had hindered its presuming to think for itself; demonstrating that an unknown man might not only differ intrepidly if not victoriously with a Doctor in Divinity, even when clad in the lawn sleeves of a magnate of the Church, but might cite the bishops as a class before the highest court—the great star-chamber of the common sense and common conscience of the world—and triumph, though he died; so heartening every plain believer to study his Bible for himself, and for himself conclude (meekly and in the fear of Him whose Word it is) what that Bible was designed to teach men, whether the great prelates hear or forbear! Even a heathen poet could sing:—

"Valet ima summis
Mutare, et insignem attenuat Deus,
Obscura promens."

From this portion, which we consider to be the most valuable in this work, the author proceeds to an account of the martyrs of Congregationalism, and next to the Amsterdam History. Here he protests that the assertions with respect to Smyth's motives arising from change of views regarding Baptism are altogether wrong—that Crosby, Vimey, Neal, Price, Bogue and Bennett, Skeats, Fletcher, Evans, Barclay, have made an utter mistake, and that other causes were operative with

* The Congregationalism of the Last Three Hundred Years, as Seen in its Literature, &c. By Henry Martyn Dexter. Hodder and Stoughton.

Smyth. It may have been so; but we do not see that the author altogether proves his case. His evidence, however, is unquestionably worth weighing; but it must be in connection with the fact that Smyth is proved to have received infant baptism.

We could follow the author through his history, both eloquent and detailed, of John Robinson and Leyden Congregationalism, of Early New England Congregationalism, and of the New England Councils; but it is not necessary. The chapter on Modern Congregationalism is utterly sketchy and defective; but it is at least appreciative.

CREDULITIES PAST AND PRESENT.*

MR. JONES, whose volume on "Finger-Ring Lore" was one of the raciest and most readable recently given to us, has here presented us with an admirable supplement to it. In one respect it is a yet more fascinating book, and not unlikely to catch a larger range of readers. For one thing, the circle traversed is much wider and the topics more varied. In fact, it treats of the whole subject of which "Finger Rings" forms but a part, so that the two books give us really a complete epitome of a great subject. But the one is in no respect dependent on the other; though Mr. Jones has given in a condensed form, in one chapter of this new volume, the gist of his volume on "Finger Rings." What a pleasant book might be written on references to charms and amulets in the poets merely! Mr. Jones's survey has been pretty general and pretty wide; but he has not included everything. For the latest poets, as well as the earliest, are full of such suggestions. To one or two of these, unnoticed by Mr. Jones, we shall refer before we close. With respect to the manner in which Mr. Jones has done his work, we need but say that from first to last he shows the utmost patience and happy power of selection. He ranges freely the great field of literature, ancient and modern, finding as if by some happy instinct, the morsels that meet his want. He does not miss much in the ancient or mediæval literatures, and is particularly felicitious in his way of grouping his materials, presenting us with neat sub-sections, definitively marked out to the eye by conspicuous black-letter in the initial word.

The opening chapters on the Sea and Seamen hardly strikes us as the best, though Mr. Jones has collected his materials with great care and arranged them with much judgment. Perhaps it is that the bulk of the material in other chapters is not so new or so well remembered as that which goes to form this one. The chapter on Amulets and Talismans is particularly full and good. Better still those on Divination and on Numbers. Trials, Exorcising and Blessings of Animals is very complete, probably the best in the book; while those on Birds, Eggs, and Luck are certainly most readable. We must find room for an extract or two in illustration of Mr. Jones's style. Our first shall be on the superstitions of the Middle Ages with respect to mines as guarded by serpents and monsters:—

> From the earliest time *serpents* and *demons* were supposed to guard the mines from intrusion. In an illustration of Ferguson's fine work on the *culte* of the tree and the serpent are seen the aborigines of India, the Turanians, constantly guarded and followed by serpents, represented as darting from their shoulders, and who make a dais on the head. Thus seen, they appeared to be occupied in working metals. They serve as hammers, which, by virtue of their form, are evidently of stone. The stone hammer is an emblem of power; the sceptre of many of the gods of the aborigines, and especially of those who presided over metallurgy. Such are Indra, to the Indians famous as the giver of riches, whose throne is in the golden mountain of Meroe; Hephestus and Vulcan, gods of Greece and Rome; and the Scandinavian Thor, one of the oldest of the gods, since he had the earth for his mother, and his father Odin had the power to change himself into a serpent. The discovery of these stone hammers, thus connected with the first metallurgic gods, in the copper mines of Anglesea, and in Peru, is a significant fact, and the legends relative to serpents, or the god-serpents, who interfere in the working of metals, are too numerous and significative to escape observation. The serpents in India, regarded as demi-gods, are famous in tradition for their skill in working metals, especially gold. The grand serpent of Egypt, Kneph, is the father of Hephestus, god of metals, and Hi, or Hoa, the serpent god of Chaldea, master of all wisdom, is also the guardian of treasures.

The second extract shall be on Amulets and Talismans:—

> Amulets were so called by the Latins from their supposed efficacy in allaying evil—"*Amuletum quod malum amolitur.*" Some derive the term from amula, a small vessel of lustral water, carried about by the Romans. The practice of such superstitions was universal, not only among the Greeks and the Romans but by the Egyptians and the Orientals. Amulets (alluded to in Isaiah iii. 20) were considered by the Jews as a protection from evil influences, and the same belief in their efficacy exists to the present day in the East. In Arabia *hamalet* means that which is *suspended*. Any kind of object might be thus represented: a precious stone, a plant, an artificial production, or a piece of writing. These were suspended from the neck, or tied to any part of the body, for the purpose of warding off calamities, and securing some specific object.
>
> Faith in the virtue of amulets was almost universal in ancient days, so that the whole art of medicine consisted, in a very considerable degree, of directions for their application. The phylacteries, or bits of parchment, with passages from the Bible written upon them, which the Jews were accustomed to carry about them as amulets (Matthew xxiii. 5), were of the same character as the sentences from the Koran, which the Moorish priests now sell to the negroes of Africa as "fetishes." They were of three kinds, and used for the head, the arm, and were also attached to door-posts. They were prepared in a peculiar manner. A species of amulet at present in use among the natives is a piece of paper upon which the names of the "Seven Sleepers" and their dog are inscribed.

One of the most interesting, as it is likely to be one of the newest chapters to most readers, is that on the Trial of Animals. The perverse credulity and superstition of human nature could not possibly be better illustrated. The detailed account of the trial of the pig at Lausanne in the fourteenth century, really reads like a bit of coarse satire, invented by Swift with a particular object in view. Mr. Jones has furnished, by way of frontispiece, an engraving from an old print representing this memorable incident; and, quite unconsciously, perhaps, the artist has thrown-in just as much of caricature as to make it fully correspond to the story. The excommunication of animals which were deemed offensive or injurious to man also furnishes much matter of a most amusing kind, though the thoughtful reader will certainly find much besides amusement in it. The blessing of animals is a true pendant, as indicating the position of the Church in the Middle Ages, which made use of credulity and superstition to add to its influence. Very astonishing it is that an institution which has so conspicuously striven to bind the human conscience and the reason in strong withes, should have managed to maintain down to our time even the shadowy influence it exercises over men and women who can think.

Our third extract shall be from the chapter on Birds, and it deals especially with the belief that the souls of the departed were borne off by birds:—

> According to Kuhn's opinion, the *soul-bearing* notion is intimately connected with the tradition of birds as *soul-bringers*. The soul and the bird that brought it down from earth, may have been supposed to have become one, and to enter and quit the body together. Stories of disembodied souls (remarks Mr. Kelly) appearing as doves are numerous, but lend only an ambiguous support to Kuhn's conjecture, since we cannot tell whether or not their origin is due in part or wholly, to biblical or ecclesiastical ideas. We are on surer ground when we have to deal with such heathen or at least non-Christian instances as the following: In the Sæmundr Edda it is said, that souls in the form of singed birds flit about the nether world like swarms of flies. According to the heathen Bohemians, the soul flew out of the mouth of the dying as a bird, and flitted from tree to tree until the body was burned, after which it had rest. The Finns and also the Lithuanians, the latter and the Indo-European people, call the Milky Way, the Bird's Way, *i.e.*, the way of souls. In Poland it is said that every member of the Herburt family is turned into an eagle after death; and that the eldest daughters of the Pileck line are transformed into doves if they die unmarried, and that they give previous notice of their death to every member of their race by pecking a finger of each. The people in North Germany believe that the soul of one who has died on shipboard passes into a bird, and when it shows itself it is to foretell the death of another person. It is a local Irish tradition, that the first father and mother of mankind exist as eagles in the Island of Innis Bofin, at the mouth of Killery Bay, in Galway.
>
> The stork is held in superstitious reverence by the Chinese. On the twenty-first day of the period of mourning for the dead, three large paper birds resembling storks are placed on high poles in front of the house of mourning. The birds are supposed to carry the soul of the defunct into Elysium; and during the next three days, Buddhist priests address prayers to the ten kings of the Buddhist Hades, calling on them to hasten the flight of the departed soul to the Western Paradise.
>
> Mr. Kelley relates an instance of the belief that the *sparrow* carries the soul of the dead. "Look, my dear," said S. S.'s wife to him one morning, as he lay in bed. "Look at that kite flying round the room." He saw nothing, but heard a noise like a large bird flapping its wings. A few minutes afterwards a sparrow came, dashed its bill against the window, and flew away again. "Oh!" said Mrs. S., "Something is the matter with poor Edward" (her brother). She had hardly said the words, when a man on horseback rode up and said, when S. opened the door to him, "Don't frighten poor Mary, but master has just expired." The messenger had only ridden from Somers-town to Compton-street, Soho. I had this story from S. himself, who was possessed with the notion that the sparrow that tapped at his window was the soul of his brother-in-law.

Perhaps one of the finest imaginative uses recently made of the belief that birds carried off the soul of the departed, is to be found in Mr. Robert Buchanan's powerful and weird "Ballad of Judas Iscariot," which appears at the opening of the three-volume collection published by Messrs. Kegan Paul and Co. As in the case of all his poems of this class, Mr. Buchanan has a purpose in view with reference to theological dogma, and aims at teaching a kind of universal restoration. But he has made his poem weird, vivid, human, else this would have been the source of failure. Mr. Buchanan represents the soul of the Judas Iscariot vainly endeavouring to rid itself of the body, without success, wandering ceaselessly in the dark and cold, trying to sink it in pools, where it floats light as wool, to bury it in the earth, which casts it up again, till at length, in the far distance, the soul espies a light; and, turning, makes directly for it, in hope of help and relief. "There is no light elsewhere," is his moan. And when he reaches near to the light, the Bridegroom and His guests are revealed sitting at supper. Some say, when the Bridegroom asks, "Who is that I hear without?" that it is a wolf with black foot-tracks in the snow; others something else; but at last the Bridegroom insists on someone looking out, and He is informed that it is the soul of Judas Iscariot carrying the body, and He is urged to scourge the soul of Judas, and send it away into the night. He complies in the letter, but blesses in the spirit, bringing answer to Judas's prayer:—

> The Bridegroom stood in the open door,
> And waved hands still and slow,
> And the third time that He waved His hands
> The air was thick with snow.
>
> And of every flake of falling snow,
> Before it touched the ground,
> *There came a dove, and a thousand doves*
> *Made sweet sound.*
>
> *'Twas the body of Judas Iscariot,*
> *Floated away full fleet,*
> And the wings of the doves that bare it off
> Were like its winding-sheet.
>
> 'Twas the Bridegroom stood at the open door,
> And beckoned, smiling sweet;
> 'Twas the soul of Judas Iscariot
> Stole in and fell at His feet.
>
> "The holy supper is spread within,
> And the many candles shine,
> And I have waited long for thee
> Before I poured the wine!"
>
> The supper wine is poured at last,
> The lights burn bright and fair,
> Iscariot washes the Bridegroom's feet,
> And dries them with his hair.

On the whole, it must be said of Mr. Jones' book that it is well written and admirably arranged. Being furnished with a fair index, reference to any part is made easy, and that is a great point at once of usefulness and of pleasure. It is thus not only fitted to be a valuable handbook to the student—a kind of index or finger-point to a whole library, since references are carefully given—but a book to lie on the drawing-room table, to be taken up in odd spare moments, with the assurance that something useful or amusing, or both, will be found in a form fitted to seize hold of the memory.

* Credulities Past and Present, including the Sea and Seamen, Amulets and Talismans, Rings, Divination, Numbers, Trials, Exorcising, Birds, Eggs, Luck, &c. By William Jones, B.A. Chatto and Windus.

VACATION SKETCHES.

A HOLIDAY IN IRELAND.

EVERY one talks about Ireland. Adopting the plan recommended by the philosophical Squeers, I went. A man who goes to Ireland should spend a little while in Liverpool to acclimatise himself, as it were. The Irish are strong in Liverpool. They are a quarter of the population, and in Liverpool they quarrel among themselves, as they do everywhere. If they had rallied round Mr. Plimsoll, they would have got him in; but at Liverpool, as elsewhere, the Irish vote is an unknown quantity. The lowest parts of the town are Irish; the filthiest streets and houses are those in which the Irish live. At Liverpool, as all the world over, the hewers of wood and the drawers of water are Irish. Said a Liverpool policeman to me, "They are a deal of trouble wherever they go;" and I fear the Liverpool policeman was right.

It is a beautiful land, that in which the Irish live—a land of mountain and plain, of rock and river of romantic lakes, of old castles, hoary with the lapse of time; with a soil still waiting to be tilled and made the most of by the coming man. Of all the harbours of the United Kingdom there is none to be compared with Queenstown, where the emigrant takes his last fond look at the land of his birth; where it first reappears to him as he returns, after having made his fortune in the far-distant West; and at all times and seasons the place does a thrivng trade, for ships put in there, and wait for orders as to what part of the world they are to go with their cargoes. In Queenstown are three yacht clubs, and one grand hotel, which really ought to give better accommodation than it does, considering the charges. Catholics, Episcopalians, Presbyterians, and Wesleyans abound, and, as was to be expected, the Catholics are far ahead. Almost the first thing you see as you enter the harbour is the Roman Catholic Cathedral, which promises to be the glory of the town, and which is now being erected at a cost of £100,000. The Wesleyan Chapel to the left is quite an ornament, and I may say that the congregation is a good one.

It is wonderfully pleasant after the turmoil of the sea to find yourself safely anchored in the harbour of Queenstown, a harbour four miles long and two broad, and capable of sheltering the whole British navy. As you enter, on each side there are grey rocks bristling with fortresses, while at their feet dash and moan the ever-restless waves. Around you are sure to be some of the American steamers waiting to land mails or take them up. As they come or go day and night the tugs are going backwards and forwards. The Cunard steamers generally spend the Sunday there, as they wait for the English mails and passengers, which arrive about four in the afternoon, but most of the mail-boats merely look in for an hour and are off again. When there is time the passengers land and go to church, or have a drive on an Irish car into the interior; the car-man being wise in his generation, and making them pay handsomely for the privilege. Then they buy an Irish

shillelagh or some Irish lace of the crowd waiting on the shore, and return with the tug, no more to walk the earth till they find themselves in the New World. I wonder more people do not spend their summer holidays in Ireland. I am sure they would in Queenstown if reasonable accommodation could be had. On the landing-stage what scenes are to be witnessed as the emigrants wait for the tug to take them off; as the river steamers rush past with pleasure-seekers all day; as the men from the forts, or the guard ship, come and go; or as jolly captains and weather-beaten pursers sail away with all the green stuff and the fresh meat they can find. They are a money-making people in Queenstown. As soon as the steamer comes in a fruit-woman is off with her baskets in a boat, and returns with a load of coppers, which amply repays her toil, and all day long on the shore the people are on the look out to turn an honest penny. For a few pence the river steamers run you up to Cork in about an hour, the rail does it in a little less; but if the tide is up, by all means choose the boat, and nowhere can you have a lovelier trip, as you wind along, with hills and woods in the distance revealing fresh beauties at every turn. On the banks are little bathing villages, where people tell me you can live cheap. In a little while you reach Passage, which, as Father Prout sang, is

Nate and *dacent*, and quite adjacent,
To come from Cork on a summer's day.

It was with no little interest that I looked at the *Juno*, which was the scene of the recent Fenian exploit, and which seems in no hurry to exchange its pretty situation for the open sea that seems to have given her so rough a reception. Apparently, she has been refitted from stem to stern, as she had been fearfully knocked about by the boisterous ocean. At Passage, if the tide be out, the London and Bristol and other steamers land their passengers, who thence make their way to Cork. You are soon there after passing many a smiling villa, which denotes that in Cork people make money by trade and commerce as readily as in London. Perhaps the most prominent object in the trip is the tower, far off on a hill on your right, built by a citizen of Cork to perpetuate the fame of Father Mathew. As you approach Cork, the view becomes increasingly interesting. On either bank fine villas, gardens, and parks are to be seen, and in front is the quay with steamers on each side, and then above the city rises before you, which, however, looks as do most of us—best at a distance. Cork itself is a somewhat shabby-genteel place. You have spacious streets filled with second-rate shops; hotels which disappoint you when you go inside; a people that ever seem blocking up the pavement, while Irish cars fill up the road. What will most strike the stranger in Cork is the magnificent Cathedral, the monument to Father Mathew in Patrick-street, and the church of Shandon, a plain structure with a pepper-caster steeple, which contains a peal of bells immortalised by Father Prout, who, by-the-bye, is buried in the churchyard, in the well-known lyric as to the

Bells of Shandon
That sound so grand on
The pleasant waters
Of the river Lee.

Nor must you omit to visit the lovely promenade of the Mardyke, where, under the elms, the band plays, and the Cork young ladies get a little fresh air and exercise, and all Cork a lounge, and a park, and a garden—a thing of beauty and of joy for ever. I stumbled on it quite accidentally one warm summer's day—for Cork is hot, surrounded with hills, which exclude the wind and let in the sun.

In a religious point of view Cork is intensely Catholic. I found the Protestant congregation in the fine cathedral was by no means large. Nor can the Presbyterians be said greatly to flourish, if I may judge from the small congregation I saw in their handsome church in a street leading to the Queenstown and Dublin railways, on Sunday night; and while the Independents have an ordained pastor, the Baptists are contented with a lay preacher and with a chapel, as regards the outside exceedingly unattractive; but the Catholics are still true to the tradition of their fathers, and go to church wholesale, at all times. I went into one handsome, well-filled church, where the priest was taking the round of the stations of the cross. Nothing was more languid and Dundreary-like than his performance, as he recited a prayer at each picture, and ended with "Glory be to the Father," &c. Yet the place was full, and the appearance of everyone very devout. A gentleman who has considerable means of information at his disposal, and who has resided all his life at Cork, tells me he believes that the authority of the priests is being undermined; that the people are learning to read and think for themselves; and one day he says there will be a split amongst them. All these tales of visions and supernatural appearances (of which we hear so much in England), and miracles, and cures, are, he considers, the dying efforts of priests to retain a hold on the people which is being shaken in many ways. Apparently the priest has it all his own way. In the most wretched and poverty-struck district in Ireland you are sure to see a handsome Catholic church, recently erected. You meet the priest living at the best hotels, and well-dressed and uncommonly well looked after. If there is a rush for the car, or the break—which latter popular vehicle is sure to bear the name of "O'Connell" or "Emmet"—you hear the driver assuring the holy father that he has kept a place for him. "I tell you what it is," said I to one of my landladies, for I have travelled Ireland from Dan to Beersheba, "the priests go to the hotels where all the pretty women are, and seem to do as they like. The next time I come to Ireland I'll dress myself as a priest." The lady seemed to think that my appearance was not sufficiently sanctified or sanctimonious. But, at any rate, I would give the people better advice than the priests do, who prefer to keep the people starving in Ireland, to getting a good living in America. There the Irish shake off the fetters of the priests, and therefore it is that the priest thinks it better that the people should retain their poverty and their simple ideas and stop at home.

The question is, of course, a political one. The more people remain in Ireland, the more formidable will be their attitude to the British Government, and the more powerful the flesh and blood argument, which people are apt to urge as an excuse for the violation of economic laws, or for an attempt to set aside what may be called the ordinary operations of nature. Nothing is clearer to my mind than the fact that the Irish peasant cannot live on his property, even if he has no rent to pay. If the English farmer, with his capital, and energy, and intelligence feels the pressure of two or three bad seasons, how much stronger must be that pressure when the man lives all the year round from hand to mouth. The love of country is a fine thing. It is a beautiful sentiment that which makes a man cling to the spot where he was born, where he learned to live and love, where his father's ashes are buried, where he hopes his own will lie. In poetry, or in a novel, such a sentiment is touching, and may be read with a swelling heart and a glistening eye. As a matter of fact it won't bear a moment's investigation; it is hollow, treacherous as rotten ice, on which a step is fatal. Emigration has given England a greater empire abroad than she can wield at home. Emigration has built up the grandest and most flourishing Republic the world has yet seen. Emigration comes to the weak-kneed starving pauper—living as the Irishman does in a cabin in which an English farmer would not lodge a pig—and makes a man of him. It is assuredly God's law for the relief of overcrowded population, and for realising prophetic vision when the waste shall become a fruitful field, and the desert shall rejoice and blossom as the rose; but if you say this in Ireland you are judging Ireland according to English ideas, and that will never do. "We are a poor people," said an Irish priest to me in Galway. "Are you?" said I. "Look at Cork; there is plenty of money there. In the suburbs there are miles of villas in which only people with money can live." "Ah," said he, "that is because of its trade and commerce." The great obstacle in my mind in the way of this trade and commerce is that attachment to the soil of his native bog which the Irishman cherishes; and the priest, so long as he can extract his due, approves. When Pat declines to devote to one sterile spot energies and powers which were meant for mankind, then Ireland will prosper and be as happy in her people as she is in her natural charms.

R.

THE NORTHERN SEABOARD OF SCOTLAND.

Tourists are so attracted by mountain scenery when they go to Scotland, that few of them find their way to its coast-line. Life and character on that seaboard are but little known beyond the Border, and yet there are associations connected with both which are full of interest and instruction. Here, for example, in Cullen, we have a pretty little town on the slope of a rising ground, which is flanked by the remains of an ancient royal burgh, whose annals may be traced in the local records to the fifth or sixth century, and whose history is unique. George Macdonald, in his *Malcolm*, has pictured the rocky headlands of its beautiful bay, as well as the bay itself and its undulating shore, with the eye and hand of a master, and he has presented us with lifelike delineations of character; but his men and women are but typical, and, though true to nature, cannot be identified with the men and women, whose real life can here be traced. Instead, therefore, of dwelling on the scenery, or stopping to point out the many advantages which such a place affords as a summer resort, we shall at once dip into the local records of the place, which have been wonderfully preserved, and lately carefully examined and collated. A few extracts will throw much light on the ancient character of the people, and, considered in connection with other records of a similar description which have also come under our notice, will reveal a state of things as existing in the north of Scotland, for which few of your readers will be prepared. We sometimes hear it said that the former days were better than those in which we live, but the annals of this royal burgh present points of contrast which show that this notion has no real foundation in fact.

These annals consist of the parish registers. They go as far back as the year 960, and although when the Danes landed at Cullen and took possession of the place and the records, they were ultimately recovered by the Scotch; and in the year 1165 William the Lion granted the Burgh a charter of regality and exclusive privileges, which hold good, with but slight modifications, to the present day. Passing over much that would serve to illlustrate the progress of these people, we come at once to the days of the "Covenanters," which have been called by some the golden age of Scotland. Here we find that the town was sacked by the Duke of Montrose, that the castle was plundered, while the place was reduced to ashes. The castle itself only was spared by Lady Findlater, in the absence of her lord, who was fighting on the other side, paying a ransom of 20,000 marks. These were terrible times, and this seaboard suffered beyond that of any inland territory, but the Covenanters were not to be subdued; and although they failed in their main object of making the Covenant part and parcel of the statute law of Scotland, and were wrong in the appeal to Cæsar in a question of the claims of conscience, they gave sturdiness to the Scottish people, which in more enlightened times has proved to be no mean factor in the formation of that religious character by which they have been so long distinguished. But here is an entry in the records which throws a curious light on the social state of that little community:—

1696. George Lobban, thief, ordained to be scourged throughout the whole length of the streets of the burgh by the hand of the common hangman, and to be banished the said burgh and liberties thereof for ever under paine of death in case he shall ever be found, or apprehended therein. Christian Gallant, servant to A. Eassone, taylzorn (tailor), prosecuted for stealing and theftously away taking the said master's meal, bere, and other goods, and disposing of the same, adjudged to be scourged by the hand of the common hangman, burnt on the cheek, and banished in all time coming the said burgh and liberties thereof.

About this time the lord of the manor had "power of pot and gallons," which simply means that he could hang, or duck in a pot or pond, any recalcitrant sinner who might challenge his authority, a power which was not unfrequently used. In other burghs similar laws prevailed, and we find an entry in the records of the City of Aberdeen, famed even then for its intelligence, of so much money spent on "burning witches" at the castle gate, some of them being sentenced to this death by the Circuit Court of Justiciary!

But while these days of absolute and despotic power are gone for ever it is not a little surprising to see how the Scottish people cling to the notion that morality and religion may be promoted by pains and penalties as well as by Acts of Parliament. Not long ago the chief magistrate of the city of Aberdeen was applied to by a deputation from the Presbytery of the Church and, if we remember rightly, the Free Church of Scotland, calling his attention to the prevalence of the vice of swearing in public, and calling on him to enforce a local law which made swearing a penal crime. He admitted and deplored the existence of this degrading vice, and promised to bring all such transgressors as could be got hold of before the magistracy, and make them pay a fine or go to prison.

But it is pleasing to turn from these topics to the more genial one of describing the modern state of society here and all along this seaboard Not many years ago these little villages which dot the coast-line, and most of which we have visited, were the scenes of much ignorance, superstition, and crime. Now they are patterns of morality, religious life, social comfort, and Christian culture. In the August number of the *Congregationalist* there is an article entitled "Annals of the Fisher-folk," which is full of interesting information on this subject, and fully bears out this description of the seaboard population amongst whom we are spending a holiday. The article is well worth the study of all who have faith in the power of the Gospel as the most effectual means of civilising as well as Christianising. In this district it has been the "power of God unto salvation" in thousands of cases where all other means have failed to raise the fisher-folk from their low and degraded condition.

It would not be doing justice, however, to the urban population, if we did not identify them to no small extent in this modern transformation. The Wesleyans and Independents were in the van of this improvement, for they preached the gospel through their missionaries from the Lands' End to John O'Groats; but while they are the pioneers, every denomination is now engaged, in some form or other, in Christian work. The result is, not only a higher standard of moral and religious character, but of general intelligence; and such has been the effect of the educational training of the young during the past five-and-twenty years, that from these little towns men have gone forth into fields of public usefulness in all parts of the world. The other day we met with a Cambridge Wrangler, who had worked his way up from a very humble position in life here, and from one of the small cottages in the little village which looks out on the "Scaur Nose"—a wild promontory on the Norway Firth—two others have become distinguished scholars, and were recently described by the late President of the Wesleyan Conference, as "magnificent fellows."

The most perplexing thing, however, in connection with this great change, is the effect which it is producing on the equality of the sexes, for while the young men are pushing their way to England and abroad, the young women, for the most part, are left at home. In one city, for example, of 80,000 people, there are 5,000 more women than men. For the most part they are well educated, and perhaps increasing intercourse with England may bring their superior attainments more into notice, but such, in the meantime, is the state of the case. The opening up of appointments in the Post-office Savings Banks to public competition among young women instead of confining them to daughters of the "Upper Ten," has gladdened many a Scotch girl's heart in these parts of Scotland, and when telegraph and other appointments are in like manner thrown open, a great boon will be conferred, as deserving merit and "women's rights" in a very practical form will be recognised.

J. H. W.

MR. M'MINNIES, M.P., ON NONCONFORMISTS.—On Monday evening Mr. J. G. M'Minnies, M.P. for Warrington, presiding at a lecture delivered at Blackburn by Mr. R. W. Dale, of Birmingham, said the idea which struck them most strongly in connection with the subject was the difference between Nonconformity in our time and Nonconformity in the time of Queen Elizabeth. At that time Nonconformity was struggling amid great discouragement for bare existence; Nonconformists were persecuted sometimes to the death, oftener to exile; and it was through great tribulation that they secured for us the civil and religious privileges that we possessed at the present day. Now, however, Nonconformity was a great power in the State, for it had been admitted by Mr. Gladstone that in the great political movement which recently destroyed one of the most powerful Governments, Nonconformity had been one of the principal elements. Nonconformists now-a-days asked for perfect equality, and before very long they were likely to succeed in putting an end to all connection between the State and any section of religionists. But whilst there was this increase of power there was no doubt it brought with it increased responsibility. They ought to extend their principles, and be resolute in maintaining them.

THE NEW BURIALS ACT.

AN infant was interred in Wallasey Churchyard, Cheshire, on Wednesday last week, the funeral service being conducted by the Rev. Father Staunton according to the rites of the Roman Catholic Church. For upwards of 300 years no similar ceremony has taken place in this country in a parish churchyard.

The first Nonconformist funeral in North Wales, under the new Burials Act, took place on Thursday last at the Llanbelig Church, the parish church of Carnarvon. The deceased was Jane Jones, a member of the Welsh Wesleyan Church, and the service was read at the grave by the resident Wesleyan minister, the Rev. John Hugh Evans. The Vicar (Canon Evans) gave the use of the church bier for the carriage of the body to the grave.

On Monday afternoon the remains of a late member of the Charlestown Congregational Church, named Alice Monks, of Whit-lane, Pendleton, were interred in the graveyard attached to St. Thomas's Church, Pendleton, by the Rev. J. W. Kiddle, minister of the Charlestown Church. The relatives of the deceased having expressed a desire that her remains should be interred in the family grave in St. Thomas's churchyard, and they having communicated that desire to the Rev. W. J. Kiddle, that gentleman sent a notification of the fact to the Rev. W. J. Smith, incumbent of St. Thomas's. Mr. Kiddle subsequently waited upon Mr. Smith, and the result of the interview between the two reverent gentlemen was that the necessary arrangements were come to in the most friendly and amicable manner. Mr. Smith expressed his willingness to do anything he could towards meeting the wishes of the relatives of the deceased, while Mr. Kiddle, on his part, showed his anxiety to conform as far as possible to the feelings of the incumbent. In this friendly spirit the arrangements for the interment were carried out. Prior to the funeral procession leaving the late residence of the deceased, Mr. Kiddle conducted a short service in order to obviate the necessity of having a lengthened service at the graveside. After the body had been deposited in the grave, another short service was held. In the course of a prayer which he offered, Mr. Kiddle thanked God that there were in the Church of England ministers who meant to carry out the new Act loyally and in a truly Christian spirit, and that in the present instance, through the good feeling of the incumbent of that church, the relatives of the deceased had had their desire gratified to the fullest extent. The proceedings throughout were of the most orderly character.

The first funeral by a Nonconformist minister in St. Saviour's churchyard, Hungerford, Berks, took place on Friday, the 17th instant, the Rev. E. Davenport being the officiating minister, and the person buried being Amy Piper, late a member of his congregation. The Church of England service was used on the occasion, part of which was read at the house of the deceased, and part at the grave side. Mr. Davenport, after the deceased had been laid in the grave, said a few words in explanation of the position he now occupied might not be out of place. His being able to conduct that service in that place indicated a new order of things. It was not known by the many that the Legislature had at length decreed the right to Nonconformists to bury their dead in the parish graveyard, either with or without a service. Such, however, was now their privilege, and in virtue of such decree he was able to officiate at this interment. Nonconformists were now able to baptize their children, marry their young people, and also to bury their dead without let or hindrance. Mr. Davenport went on to make a suitable reference to the Christian character of the deceased.—The first funeral in the graveyard of the parish church, Hungerford, was officiated over by the same minister, on Tuesday, last week, when Mr. G. Batt, an old and respected resident of the same town, and member of the Congregational body, was buried. We understand that no bell was tolled on the day of the funeral, as, although the friends requested it, and offered to pay, they were informed that the bell was only to be tolled at the burial of Churchmen, and not at the burial of Dissenters.

At the half-yearly meetings of the English Congregational Union for Montgomeryshire, held on Friday, at Domgay, it was unanimously agreed, on the motion of Mr. T. G. Jones, of Llansantffraid, seconded by the Rev. J. S. Williams (Welshpool), that it was desirable for the Nonconforming ministers to take an early opportunity of explaining the Act to their congregations, as well as to impress upon them the duty of acting in all cases in accordance with their Nonconformity. Also, that for the purpose of assisting Nonconformists in the burial of their dead, it is desirable for persons representing the various communions to be appointed in every parish to see that the rights of Nonconforming citizens are fully maintained, and that funeral arrangements are satisfactorily carried out, so as to relieve the mourners of any anxiety and possible unpleasantness. Also, that this committee shall make themselves fully acquainted with the provisions of the Act, with the local bye-laws (if any), church or local customs, in order to conform to the same, and to supply the necessary documents for giving notice and registration of burial.

It having been represented by the Secretary of State for the Home Department that the following churchyards are full—namely, those of Kirkley, Suffolk; Sidbury, Devonshire; Wilburton, Cambridgeshire; and Barrow, Suffolk—Her Majesty in Council has been pleased to order that interments in the two first-named parish churchyards shall be discontinued from and after February and September, 1881, and that in the two last-named parishes they shall cease wholly and entirely, except in the case of existing vaults and walled graves which can be safely used, and only for the immediate relatives of those who are already buried there.

At a meeting of the Council of the Church of England Working Men's (Ritualist) Society, held in London on the 11th inst., the following notable resolution was unanimously passed:—"That a mass meeting of Churchmen be held in London to protest against the Burials Bill, and that an agitation for its repeal be at once begun by this society, and that arrangements be made accordingly by the general secretary."

At the chapter of the rural deanery of Morton, in the diocese of Exeter, held on September 15, the following resolutions were passed:—"That this chapter strongly deprecates the formation of new churchyards, or any addition to existing churchyards by legal consecration." "That the formation of private burial-grounds to be vested in trustees, and in which the Church Service shall alone be used, is recommended." "That the bells being part of the church, cannot rightly be used for other Services than those conducted by the clergy." "That a committee be appointed to consider Clause 13 of the Burials Act, and to draw up additional Services for future consideration."

The Bishop of Truro on Monday issued a pastoral to his clergy on the Burials Act. He says he feels deeply with those who hold that in redressing a little wrong a great wrong has been done; but those who have done what they could as defenders of the churchyard know that the hour of resistance is past. On four points he gave his advice—The clergy might fairly hold that the bell of the church be not tolled unless the minister of the church was able to perform the office of the Church; the fees were a part of the property of his successors which a life tenant has no right to give up; the clergyman keeps the right of fixing, as before, the place of the grave; and the officiating minister in charge is by law to enter the burial on his register.

Dean Howson writes to the *Times* to deprecate the opposition shown by some of the clergy to the Burials Act. He considers that all the arguments which rest on the idea of an exclusive religious consecration fall to the ground. If this be the case, he asks, Can it be said with truth that we shall in any wise suffer from the consequences of the Burials Act, as to the sentiment of Christian reverence in connection with the departed?

What, after all, is the true consecration of a Christian's grave? Not the use, even under Episcopal sanction, of an unauthorised service. The true consecration of a Christian's grave is the consciousness that in the resting-place of the dead there is the remembrance of a religious life, and the hope of a glorious immortality. If one effect of the Burials Act should be the obliteration of much of the present distinction between consecrated and unconsecrated ground, it will be a great benefit to the country. The system of duplicate funeral chapels in our cemeteries throughout the land is the very petrifaction of Dissent, and has, perhaps, done more than anything else to perpetuate estrangement and to strengthen the sense of disunion. A heavy responsibility rests at this moment on us, the clergy. Probably some of our number have hardly hitherto considered the important effect of the language which they have allowed themselves to use respecting Nonconformists.

Dean Howson concludes that, amid some discouragements in regard to this anxious question, some circumstances are very encouraging. "Men of various shades of opinion are evidently disposed now to take a new point of departure, in the spirit of amity and goodwill. Nothing could be more noble, generous, and persuasive, than the last words uttered in the House of Lords by the Bishop of Lincoln, to whom the Act is utterly distasteful; nor must we forget that in the House of Commons Mr. Bright has at length spoken kindly of the clergy."

On Thursday last the rector of Plymouth invited the Church and Nonconformist clergy to a conference with a view to make arrangements, under the Burials Act, for the use of the churchyard by Nonconformists, and, when desired, of the mortuary chapel belonging to the church. The proceedings were of the most amicable description, and satisfactory arrangements were easily made, the Christian feeling shown by the rector being cordially acknowledged.

Mr. Creyke, M.P. for York, in opening a Wesleyan bazaar there, congratulated his hearers on the fact that they now possessed the legal right to be buried with their own religious formalities in the soil of their national churchyards. It was no question of politics. Were it so, he should have been the last to mention it there. It was a question of justice, right, and good feeling. Although much acrimony and bitterness of speech had been imported into the controversy, it had not delayed by a single year the consummation they had so happily arrived at; and now that a long struggle had come to an end, he congratulated them as Englishmen upon that fact, and that they possessed, possibly more than any other country in the world, a perfectly unfettered religious freedom.

Among a large number of letters on this subject, addressed to the editor of the *Guardian*, is one from Earl Nelson, in which he says that no one but the parish priests of country parishes can fully understand the feelings with which they must see their long-established rights to the churchyard overruled by the Burials Act. "The very fact that by the authority of the Act of Parliament alone any services, provided they are Christian and orderly, may be conducted without his leave in the consecrated ground handed over to the care of the clergyman of each parish, is a grievance and offence that cannot easily be estimated. There would have been some palliation if the Act had only taken effect upon each fresh appointment to the cure, but it is now a direct infringement of a power deliberately given, and of a responsibility deliberately handed over." Again, Lord Nelson says that no one but the clergy can fully estimate the offence committed against them by the Bishops, "who (however good their intentions may have been), after seeking the advice and opinion of their clergy at diocesan synods or at ruridecanal meetings, have deliberately gone in the teeth of that advice, without any previous notice that they intended to do so, and who, by their association with the Archbishops, have made themselves answerable with the Government for the Bill which has now become law. Under these circumstances, I am not surprised that many of the clergy feel that they have been deceived, despoiled, persecuted; but I would venture to submit that it is their duty however grievously they feel the wrong (yea, even because it is so very grievous), to bear it in accordance with their Christian calling. It cannot exceed the persecution exercised by the State of France against the religious orders of that country, and I shall be indeed sorry if the Christian example set by the Roman Catholics of France should have to be contrasted with the angry or revengeful action of any of our own clergy. Although it in no way mitigates the wrong that has been done, a consideration of what the Act leaves undone may help the clergy to bear it better, and may show them that some responsibilities remain to them which it is their duty to consider." Lord Nelson thinks that in future churchyards should not be consecrated as a whole, but only grave by grave, as may be required. In reference to his lordship's suggestions, the *Leeds Mercury* recalls attention to an incident which Earl Nelson, and those who ask in like perplexity, might lay to heart. In a public meeting respecting the Huddersfield Cemetery many years ago, when the question of consecrating for Episcopalian use a portion of the ground provided at the public cost was debated, a speaker suggested that such a course, even if allowable, was not necessary, for that the great Head of the Church Himself, the moment His foot touched the earth, consecrated every inch of it, and that no subsequent ceremonial by His followers could add to that consecration.

THE CHURCH CONGRESS.

[FROM OUR OWN CORRESPONDENT.]

LEICESTER, Tuesday Evening.

THE Church Congress, which commenced its twentieth annual meeting to-day in this town, promises to be a complete success so far as numbers and unanimity are concerned. Doubtless the distinguished presidency of the Bishop of Peterborough has something to do with the large numbers of the clergy and others who are flocking into the town, added to which the central position of Leicester makes it easy of access from all parts of the kingdom. The arrangements made by the local secretaries are considered very satisfactory. A large hall capable of seating 3,500 persons has been erected specially for the meetings in close proximity to the railway station, and the inhabitants of Leicester, Nonconformists as well as Churchmen, have freely opened their doors to their visitors. The unanimity of this year's meetings has been secured as in previous ones by omitting from the programme everything calculated to excite hostile feelings. It is true that the walls of the town are placarded with bills announcing that four meetings are to be held during the week, in which the conduct of the bishops who voted for the Burials Bills is to be unscrupulously condemned, and the clergy advised to an uncompromising resistance; but these meetings are unofficial, and the Congress itself will preserve silence on this, the burning question of the hour. It would seem to be the policy of the Church authorities to divert attention from domestic difficulties by uniting opposite sections in the Church in a combined attack upon the common foe, Dissent. An aggressive policy is as useful in ecclesiastical affairs as in political. To save Rome carry the war into Africa. Anyhow, the questions of "Church and Dissent" and "Home Reunion" again figure prominently on the programme of proceedings, and will, doubtless, form a bond of union between all parties.

The Congress, which lasts four days, has plenty of work before it. Sixty papers are announced to be read, on twenty-one different subjects, to which are also allotted some sixty-two selected speakers—so that it is evident there will be little opportunity for open discussion.

The proceedings of the Congress were preceded this morning by early Communion in most of the churches, and in the forenoon sermons were preached to overflowing congregations by the Archbishop of York and by the Dean of Llandaff. The Arbishop's sermon was a learned and argumentative discourse, based on the words, "If we be dead with Christ, we believe that we shall also live with Him."

The formal proceedings of the Congress did not commence till two o'clock, by which time the spacious Congress-hall was well filled, the audience being mainly composed of clergymen. After the hymn, "The Church's one Foundation," had been sung, and one or two Collects had been read by Dr. Vaughan, Rector of St. Martin's Church in this town, and brother of the Dean of Llandaff, the Bishop of Peterborough rose to deliver his Presidential address. The full report will doubtless be published long before this letter appears, and it is impossible to condense it into a few paragraphs. The opening sentences, in which he referred to the cordial welcome given to the Congress by Nonconformists, quite as much as by Churchmen, were particularly happy, and were well responded to. Passing on to speak of the true idea and purpose of Church Congresses, the Bishop said they were designed, in the first instance, to meet a deeply-felt need of the Church—the need, namely, of an assembly of representative Churchmen, both lay and clerical. The time was approaching, the Bishop thought, when a far better representative assembly would be formed, evolved, possibly, out of diocesan synods, which might be entrusted with legislative powers. In speaking of the dangers and defects of gatherings like the present Congress, the Bishop was, perhaps, a little too scornful, and although his eloquent words called forth many cheers, it was evident that a large portion of the audience were hesitating whether or not their cheers were appropriate. For instance, he told them that having no legislative powers, and, therefore, unable to come to any *direct* decisions, they had been tempted at times to come to *indirect* ones by voices instead of votes—forgetting, added the Bishop, in a sarcastic voice, that "shouts are not syllogisms, and that shouting proves nothing except the strength of the shouter's lungs." Alluding to the absence from the programme of some of the so-called burning questions of the time, the Bishop reminded them, not without reference to recent controversies, that these burning questions were often pitifully unimportant; and, moreover, they had a happy way of burning themselves out in a very short time. The whole of this portion of the address, dealing with the triviality of Church disputes as compared with the needs and sorrows of the vast masses lying all round the doors of the Church, was deeply impressive, though some of the home-thrusts were evidently rather hard to bear. There was a profound stillness, which showed on what tender ground the Bishop was treading, and it was doubtless this feeling of having reached firmer footing which led to the rapturous applause that greeted the Bishop's remark, "We have been learning of late—would that we may learn the lesson well—not to put our trust in princes;" which was taken as an allusion to the conduct of the Government over the Burials Bill. On the whole, it was a very skilful and bold address, though it lost much from being read closely, and in a rather monotonous tone of voice.

Immediately after the Bishop sat down, the whole assembly joined in repeating the Apostle's Creed, after which part dispersed to the Temperance Hall, where the chair was occupied by Lord J. Manners, and papers were

read on "Pauperism and the Encouragement of Thrift," by A. Pell, Esq., M.P., and others. In the Congress Hall papers were read by the Rev. Dr. Cotts on the "Condition of the Greek Church," and by the Rev. Dr. Hall on "The Christians of Kurdistan;" after which a discussion took place on these topics, and on the foreign missions of the Church. Among the speakers was Sir R. Temple, who stated that there were at the present time no less than 350,000 native Protestant Christians in India, and about 150,000 children in schools, making a total of half a million natives under direct Christian instruction. Sir R. Temple paid a high compliment, as he has done before in other places, to the high character, learning, and influence of Protestant missionaries of all denominations in India.

The most attractive subject of the evening meetings was that at the Congress Hall, where three papers were read on the Religious Condition of the Nation. The first was by Canon Barry on the State of the Upper Classes, the second by Rev. W. Lefroy on the Middle Classes, and the third by the Bishop of Bedford on the Industrial Classes. These papers were stened to with marked attention. Thoughtful and discriinating, free from sweeping statements either of denunciaon or of praise, and candid in their appreciation of the work of Nonconformists, they are worthy of careful study by all who are interested in this subject. The view taken by the essayists was one of gloom and depression as regarded the upper and industrial classes, but of great hopefulness in respect of the middle section of society. In this view subsequent speakers concurred. I was struck with the way in which kindly references to Nonconformists were responded to by the audience, and by the loud cheers that greeted several statements made by different speakers concerning the sturdy Protestantism of England. One speaker, referring to the unflinching opposition of the middle classes to all Romanist doctrines, went so far as to say "Rationalism is not farther from their heads than Romanism is from their hearts," and, although I heard a few hisses, the statement met with general approval. It was only one sign among many afforded by this first day's meetings that the extreme Ritualist party are not present in any great force, and that the few who are here do not dare to make their presence felt. In the Temperance Hall two papers were read on the Church in relation to the organisation of labour, followed by a lengthy discussion.

WEDNESDAY'S SITTING.

The meeting at Congress Hall yesterday morning was fairly well attended, but the hall was not filled. The subject of debate was "Upper and Middle-class Education: its Present Condition, and how to Maintain and Promote its Religious Character." It was opened by the Warden of Keble College, who enforced the desirability of making religion come natural to those under education, and not allowing it to be regarded as an appendage or an extra. The next speaker was the Archdeacon of Northampton, who also dwelt upon the importance of home influence and distinctive Church teaching, and inculcated the necessity of cultivating a moral and religious sense of duty among young women instead of encouraging a straining after book learning or art. He proposed the establishment of a network of diocesan girls' schools throughout England fer the purpose of giving on easy terms a good thorough English education. The question of boarding schools was taken up by the Rev. Dr. Huckin. The President of Trinity College, Oxford, expressed an opinion that there had been great advance in the matter of religious education, not only in the school, but in the house, and that was largely due to the labours of Dr. Arnold. He also spoke of the advantages of the modern scientific spirit in teaching men to think with new thoughts as to the capacities of the young. Sir Percival Heywood advocated the appointment of chaplains in all Church schools, to whom the powers of discipline as well as instruction should be entrusted, and spoke with commendation of the educational movement introduced by Canon Woodard. Mr. Dodd, of Sheffield, spoke of the necessity of supplementing the educational work promoted by University extension, lectures, and similar agencies, by definite Church instruction. which, he suggested, might be carried on in connection with the cathedrals. The Rev. Dr. Ogle, head master of Magdalen College, Oxford, objected to the appointment of chaplains in schools as suggested by Sir Percival Heywood, on the ground that it might accentuate the dangerous notion that religion is something detached from the ordinary life. This utterance was loudly cheered by the Congress. The Congress was also addressed by the Rev. H. B. Staunton, Lieut.-Colonel Bagnell, the Rev. H. St. John Reed (head master of the Oundle Grammar School), the Rev. J. F. McCallum, the Rev. J. M. Archdale, and the Bishop of Carlisle.

[*BY TELEGRAPH.*]

The afternoon meeting, under the presidency of the Bishop of Durham, was very largely attended, and the proceedings were of a rather lively character. The subject discussed was the Internal Unity of the Church and the influence of the three great schools of thought in the Church of England upon each other and upon the Church. It was opened by a paper by the Bishop of Carlisle, who protested against every attempt to thrust or starve out any one of the three great parties in the Church, at the same time maintaining that adherence to the fundamental principles of Catholic creed and loyalty to the Church should be demanded of all alike. The true principle was not laxity, not dilution, but comprehensiveness. The Bishop paid a warm tribute to the labours of Maurice and Kingsley, and said that when such men were in the Church they moderated, and were themselves moderated, by contact with the other parties. They should tolerate them all, even if they tolerated some extravagance and error. To expel the teacher was not always the best way to expel the doctrine. His lordship's address was loudly cheered. A paper on the same subject by the Earl of Carnarvon (who was not present) was next read. His lordship asserted that each of the three parties in the Church represented a true principle, and while deprecating party interposition, he expressed his belief that if the Church were separated from the State many of the poorest of the population would cease to hear the Gospel. He counselled mutual forbearance and toleration, and the aiming at substantial unity, even at some sacrifice of uniformity. The Rev. Dr. Boultbee compared the three parties in the Church to the three primary colours, which in mixing vanish. Canon Farrar expressed his belief that it was good for the Church that each of the three schools of thought should exist, and that they had helped to rescue each other from the tyranny of Shibboleth and the falsehood of extremes. Within necessary limit there was large room for liberty and charity. The apostles never attempted to crush individuality, but when the Church strove to substitute a compulsory uniformity for a high spiritual unity, then began the darkest pages of her history. Nothing was really so revolutionary as mechanical uniformity, which attempted to keep men's thoughts fixed when all things are by their very nature in eternal progress. The Broad Church party, he said, had no shadow of enmity to the other parties; but it desired to turn away from the "fierceness of opinions." The speaker referred to the special services rendered to the Church by its three parties, and expressed his belief that their existence was not only useful, but inevitable. The Congress was also addressed by Mr. J. G. Talbot, M.P., and other speakers, and the proceedings were not quite closed when this telegram was despatched.

DEAN STANLEY AND THE NATIONALISATION OF THE CHURCH.

"A DEAN," writing to the *Times*, refers to the recently-published letter of the Dean of Westminster on this subject. He remarks that the *grand coup*, as Sir G. Bowyer called it, by which Dean Stanley proposes that "the Nonconformists of all denominations should have the use of the parish church for their service," is, perhaps, to some minds an attractive one, being but "one more step in toleration." But, adds "A Dean," "like the famous first step of St. Denys with his head in his hand, it would certainly be a remarkable one. It would form one more of our 'insular peculiarities,' for, whether as a merit, or a demerit, it would have this characteristic, that nothing like it has ever yet been thought of in the history of Christianity. To combine within the walls of one church almost every form of religious belief, or to give them all their turns, would, however, I venture to think, be an experiment which would soon solve itself. I will say nothing of its practical difficulties, but it would about as much satisfy the religious mind of the country as that comprehensive Church Establishment which the Dean appears to advocate still more strongly, in which the clergy may preach anything and the laity believe nothing; an assent to doctrine being in general, as we are assured, only a means of declining to assent to any doctrines in particular. The Dean of Westminster hardly seems to have intended his letter to the *Northern Echo* as a distinct argument for the Disestablishment of the English Church; but few of his readers will doubt that it directly tends to this end. The conception which he seems to have in view of a broad national Church, with worship and formularies adapted to almost every kind of belief, is one which would satisfy thoughtful Dissenters quite as little as thoughtful Churchmen. Both parties are aware that they are separated by real difficulties; and if we would imagine the Legislature were to attempt the establishment of anything like the Dean of Westminster's comprehensive Church, Churchmen as well as Dissenters would, I believe, much prefer Disestablishment at once."

The *Record* of Friday discusses the bearings of the Dean of Westminster's letter on "The Nationalisation of the Established Church." Our contemporary says:—"The two propositions the adoption of which is to effect the 'nationalisation' of the Church are (1), the employment of our parish churches by the different Dissenting bodies for their own services, and (2) the further modification of the terms of subscription to which the clergy are bound when they are ordained. With regard to the first of these proposals Dean Stanley thinks it will be gratifying to those who sympathise with it to know that it is not, even now, unlawful. He goes on to explain that unless the bishop of the diocese object there is nothing to prevent a clergyman allowing a Dissenting minister to occupy his pulpit, and he instances the case of Westminster Abbey, where it will be remembered the Dean did once a year for several years procure some prominent Nonconformist to give a lecture. We will not stop to inquire to what extent the Bishops would be likely to countenance an imitation of this course by the parochial clergy. What strikes the mind most forcibly in reading the Dean's letter is the dissimilarity between the Westminster Abbey lectures and what is proposed. He naïvely admits that he abandoned the practice because it evoked but little interest in the Nonconformist world, and but little support from the Liberal party. This is not wonderful. The Nonconformists saw clearly enough that while their cause gained nothing, they lost in personal dignity when they suffered themselves to accept a sort of annual treat at the hands of the Dean of Westminster. It is not so that it is desired to gain a footing in our churches for Dissent. What is asked is not a condescending invitation, but the acknowledgment of a right. Would Dean Stanley view the services of sectarian ministers in Westminster Abbey with the same complacency as now if their presence, instead of being the result of his own *dilettante* taste for eccentricity, were supported by the authority of an Act of Parliament? Would he like to see the deacons and elders of Dissenting congregations competing for seats on the chapter of the Abbey, while some prominent preacher—Dr. Parker, for instance—shared with himself the Dean's stall? Yet this is what is aimed at. If there is anything in the argument that the churches belong to the nation; and ought not to be restricted to the use of one religious body, it must mean that the sects are entitled to joint possession and authority with the Establishment. While professing to agree with the advanced party, and to sympathise with their aims, it is sufficiently plain that he really eludes the whole question by the proviso which he deftly entwines into the expression of his most "liberal" opinions. Let Dissenters by all means, preach in our churches, he says, 'provided (which is obviously necessary), that the clergyman in charge be made responsible for the services conducted.' As we have seen, this proviso is fatal to the whole scheme; but even allowing its feasibility, it is difficult to conceive anything more unpractical and unworkable. At what time of the day is the Church to be devoted to this new use? The *Times*, in a recent leader on this subject, stated that our churches were, as a rule, only used for service during three hours in the week, and Mr. Bright, if we mistake not, gave some equally singular statistics to the same effect last Session. But admitting that our churches are closed during all but a comparatively brief period in each week, it must be remembered that the time that could possibly be devoted to public worship is very limited in duration, and almost invariable as to season. Party spirit has never run so high but that people sleep and eat and walk and work at pretty much the same time of day, whether they be Churchmen or Dissenters. It seems obvious, therefore, that it would be practically impossible to arrange matters with anything like fairness to the different sects. Probably the more important denominations would require and monopolise the best hours of the day, and the minor bodies would perforce be relegated to unseasonable hours of the night or morning. It is simply ludicrous to regard this proposal as calculated to heal the differences of religious parties in England, and produce union and peace among the sects."

As to the part of Dean Stanley's letter that deals with subscription the *Record* cannot speak too severely. "Surely it does not require to be pointed out that belief in the doctrine or doctrines of the Prayer-book is implied by every clergyman who uses it in public worship, and that whether any formal pledge is exacted from him or not he is equally bound to fidelity. It sounds like pedantic trifling with words which even in our law courts is very much out of favour, to draw distinctions, where such momentous issues are involved, on the use of the singular or plural number. The honesty and truthfulness of the ministers of God are too sacred to be made to depend on so slight a matter; and while it is not to be expected that a clergyman should accept the Prayer-book and Articles as if they were inspired, we maintain that to speak of the present subscription as a 'slight and colourless adhesion' shows a lack of moral discrimination which is most lamentable."

Sir George Bowyer points out in the *Times* that the Dean of Westminster, although offering the use of Westminster Abbey to Nonconformists for service and preaching, does not extend his invitation to those who built, founded, and endowed the Abbey—the Roman Catholics; and that the Dean's exemption from episcopal jurisdiction and his position as Ordinary of the Abbey are derived from the Roman Catholic mitred abbots of Westminster, and were the creatings of Papal bulls. In thus inviting Dissenters to the Abbey, and neglecting the Roman Catholics, Sir George thinks the Dean is neither liberal nor consistent.

THE Rev. STOPFORD BROOKE has addressed a letter to the *Daily News*, denying that he has joined the Unitarian body, or that he intends to occupy the same theological platform with Mr. Voysey. In his address to his congregation, Mr. Stopford Brooke represents his separation from the Church of England as turning upon the question of miracles, his opinions with regard to which have been expressed in recent sermons. Mr. Brooke says:—

> Those conclusions, being equivalent to an assertion of the incredibility of miracle, and to a denial of the exclusive authority of the Church or of the Bible, compel me to say that I cannot any longer, with truth to myself or loyalty to the Church, remain its minister. The form of doctrine to which the Church of England has committed itself appears to stand on the Miracle of the Incarnation as a building on its foundation. Not to accept that miracle is to separate myself, not, I hope, from the spirit, but from the external form of the faith, as laid down by the Church of England; and it is the inability to confess this miracle which, beyond all else, forces me out of its communion. But though I depart on this ground, the rejection of the miraculous leaves all the great spiritual truths I have been accustomed to teach untouched by any doubt of mine. They are now, in my belief, more clear than before—more useful for men's inspiration and comfort. They are freed, as it seems to me, from errors which may have once been their strength, but which are now their weakness. I rejoice that I can now leave on one side these supports of truth, and teach the truth itself alone. There will be, therefore, no more change in my preaching than that which will naturally follow on the greater sense of freedom that it will possess. Nor do I leave the Church to become a mere Theist. I believe, though the Person of Christ is no longer miraculous to me, though I cannot consider Him as absolute God, yet that God has specially revealed Himself through Christ, that the highest religion of mankind is founded on His life and revelation, that the spirit of His life is the life and salvation of men, and that He Himself is the Head and Representative of Mankind—Jesus Christ our Lord. Since that is the case, and since I wish to sever myself as little as possible from a long and noble tradition of religion, and from the homely associations of a great communion, the English Church Service, with some omissions, will be still read in Bedford Chapel. The chief of these omissions will naturally be the creeds. They exact agreement with their clauses from those who recite them. It is different with the prayers and Christian hymns contained in the service. They are subject to the selection of the worshippers, and no one while I read them will now impute to me doctrines which I do not hold, or mistake my position. I can use them as the best vehicles of religious emotion which we possess without being supposed to agree with all the theological views of their writers.

Though regretting parting company with the communion with which he has been so long associated, Mr. Stopford Brooke is glad to be freed from the stifling atmosphere of compromise. Commenting upon Mr. Stopford Brooke's letter, the *Inquirer* says, "Whether Mr. Brooke calls himself a Unitarian or not is a matter of the smallest importance. His preaching for years past has been substantially in accordance with the first traditions and essential spirit of our own communion."

MR. WATKIN WILLIAMS, M.P., ON CHURCH CONFEDERATION.—Addressing a public meeting on Thursday at Conway, Mr. Watkin Williams, M.P., said there were not wanting those who predicted that when Disestablishment and Disendowment took place the time would not be far distant when there would be a confederation of Christian churches throughout Britain, not an absorption of all into one, or a uniformity of doctrine, but a union of churches, each characterised by its own individuality or life, and based upon a recognition of individual difference, as not incompatible with genuine Christian life and truth. There were many signs of such feeling being abroad, notably in the reception by the clergy of the Burials Act; many of them, hitherto its strongest opponents, having readily expressed their determination to admit loyally a measure which, doubtless objectionable to many, had now became law. Another proof was afforded in Dean Stanley's recent declaration in favour of the real rationalisation of the churches. He rejoiced to see such feeling so unmistakably expressed, for, although a Churchman, he did not consider that any person loyally attached to the Church's principles was at all compromised by showing the widest toleration and cordial co-operation with men of all creeds.

MR. G. T. CONGREVE
ON
CONSUMPTION,
AND
ALL DISEASES OF THE CHEST AND LUNGS.
Post Free for Five Stamps. Write to
COOMBE LODGE, PECKHAM, S.E.

READ THE FOLLOWING
EDITORIAL ARTICLE
FROM
THE CHRISTIAN AGE
EDITED BY JOHN LOBB, ESQ., F.R.G.S.,
DATED JULY 7, 1880.

"CONSUMPTION."

"Of all the diseases affecting the human frame, we know of none so terrible, so insidious, so painful to friends of the sufferer as this. Little has been done by medical science except to palliate urgent symptoms, and for a time to render life more tolerable. Even as regards the palliative treatment scarcely two physicians have agreed. On one point, however, there has been an almost universal concurrence—that an established case of phthisis is not capable of cure. It might have been well said of consumption, what Dr. Armstrong said of the pestilence of olden times:

The salutary art
Was mute, and startled at the dire disease
In fearful whispers, hopeless omens gave.

The patient, quivering with the nervous excitement that a stethoscopic examination produced, not unfrequently has been coolly told 'the apex of the lung is diseased,' or 'You have a cavity in one lung—there is little hope for you.'"

HOPE OF A NEW ERA.

"Hope was given of a new era in medical science when Mr. Congreve, of Coombe Lodge, Peckham, thirty years ago declared in the first edition of his pamphlet that CONSUMPTION IS CURABLE, and that by simple means. He wrote then:—

"'I do hold it possible to stop the progress of decay, to to prevent the formation of tubercles, to separate the morbid deposits already existing in the lungs, and convey the matter from the system, to heal the ulcerated surfaces, to *cicatrice* their edges, and obliterate the seat of decay, to subdue the hectic fever, to soothe the nervous irritation, to assist the digestive functions, and impart a healthful quality to the blood.'"

IMITATORS.

"Since then many imitators of his practice have arisen, and scarcely a year has passed without some new remedy being launched upon the world—such as medicated baths, preparations of cod liver oil, painting with iodine, inhalations without number, phosphorus, hypophosphites, &c., &c. Homœopath and allopath have struggled for ascendancy. For a time each vaunted remedy has met with advocates, and been adopted in the practice of many, but, in the end, has signally failed. And thus, with many diversities of opinion, physicians prescribe this or that as symptoms indicate, while the patient, like a ship on the ocean divested of its rudder, and without compass or anchor, is drifted hither and thither."

MR. CONGREVE'S SUCCESS.

"Amidst all this Mr. Congreve has steadily held on his way. His success has been proved in a vast number of cases, some of which had resisted all other means. Patients come specially and visit him from the most distant parts of England, and even from the North of Scotland, Ireland, and Wales. His correspondence also, is immense. His little book may be had for five stamps, posted free. It contains a tabulated form of questions for guidance of patients who are unable to come to him, and the necessity for a personal interview is thus superseded."

MEDICINE FOR THE POOR.

"We are glad to say that the poor have always met with kind consideration at Mr. Congreve's hands, although we believe his treatment to be in no case costly. We have seen grateful letters from Christian ministers implying this, and believe that in all sincerity of heart Mr. Congreve has written the following in the first chapter of his book:—

"'I have sometimes thought that the amelioration of the woes of mankind is one of the noblest ends to which science can minister. Be it my lot to soothe, in some humble measure, the sufferings of my fellow-creatures, and in the testimony of an approving conscience, I shall consider myself amply repaid.'"

TESTIMONY OF MINISTERS.

"Ministers of all denominations have testified to benefits received by members of their churches and congregations, Mr. Spurgeon among the rest. The following is that of the editor of the *Irish Baptist Magazine*:

"'The statements of this pamphlet are simply wonderful. They may be depended upon, as Mr. Congreve is a throughly Christian man, and an active worker and liberal supporter of one of our churches in London. To the many who suffer from pulmonary disorders in our damp climate, we respectfully urge them to read from themselves, or write to Mr. Congreve. The reading this little work will lead to the conclusion that he is a benefactor indeed."

"We have much pleasure also, from our own personal knowledge of Mr. Congreve, in speaking of him, as not only deserving the confidence of every consumptive patient; but also as an earnest Christian worker, much respected in the denomination of which he is a member, and an ardent lover and promoter of Sunday-schools."

☞ NOTICE.—The general times for consultation at COOMBE LODGE are TUESDAY, THURSDAY, and SATURDAY MORNINGS; *but through the present month, SEPTEMBER,* they will be TUESDAY and THURSDAY ONLY.

OBSERVE.—There is no absolute necessity for a personal interview. In a large number of cases the treatment is carried on by correspondence. For the help of such patients, Mr. Congreve has a form of TABULATED QUESTIONS. (See the book.)

MR. CONGREVE begs to announce that his son-in-law, J. A. BROWN, M.R.C.S., L.S.A., is now associated with him.

CONGREGATIONAL UNION OF ENGLAND AND WALES.

AUTUMNAL MEETINGS, 1880.

CHAIRMAN, REV. PRINCIPAL NEWTH, M.A., D.D.

The AUTUMNAL MEETINGS of the Union will be held in BIRMINGHAM on the 11th of OCTOBER and four following days.

GENERAL PROGRAMME.

(A Programme, containing all details, will be supplied to members at Birmingham.)

MONDAY, October 11th.

ANNUAL SERMON in CARR'S-LANE CHAPEL, at 7 p.m., by the Rev. E. R. CONDER, M.A.
(On behalf of the Church Aid and Home Missionary Society.)

TUESDAY, October 12th.

Assembly in CARR'S-LANE CHAPEL, at 9.30 a.m.
CHAIRMAN'S ADDRESS.
Appointment of Reference Committee.
Paper by the Rev. J. Kennedy, M.A., D.D.—"The unity of Congregationalism, and the means to be adopted for making it subservient to the maintenance and extension of Congregational Church life." *(Discussion to follow on this Paper).*
Paper by the Rev. Geo. S. Barrett, B.A.—"The pastoral duty of direct personal dealing with men in regard to their spiritual state."
Paper by the Rev. J. McEwan Stott, M.A.—"The importance of systematic Scriptural teaching of the young in the family and otherwise, in view of the tone in regard to religious belief which pervades much of the popular literature of the day."
(These Papers to be taken in succession, and the discussion on both to follow.)
AFTERNOON SESSION, at 3.30 p.m., in STEELHOUSE-LANE CHAPEL—
CONFERENCE on "The Best Way of Promoting Lay Preaching in connection with Congregational Churches." *Chairman,* T. Minshall, Esq. *(Oswestry).* Opening paper by the Rev. Goodeve Mabbs.
Church Aid Society—University Towns. Committee at 3.30.
EVENING MEETING—A PUBLIC MEETING in the TOWN HALL, at 6.30 p.m., in the interests of Continental and Foreign Missions. *Chairman,* Henry Wright, Esq., J.P. Addresses by the Rev. R. W. McAll *(Paris),* Signor Varnier *(Messina, Sicily),* and Rev. S. McFarlane *(New Guinea).*

WEDNESDAY, October 13th.

Assembly in CARR'S LANE CHAPEL, at 10 a.m.
Introduction of Delegates from other bodies.
Resolution to be moved by Rev. J. B. Paton, M.A., and seconded by James Spicer, Esq., J.P.
That the Assembly, looking forward to the celebration of the Jubilee of the Union in the year 1881-82, and anxious to make the occasion subservient to the interest of Congregationalism in all parts of the world, instructs the Committee to take steps to secure as large a representation as possible, at the Autumnal Meetings of 1881, of the Congregational Churches of the U.S. of America, and of the Colonies of Great Britain and other parts of the world, as well as of Scotland and Ireland, with power to include in any invitation that may be issued, the Churches of the Evangelical Union of Scotland.
Resolution to be moved by the Rev. H. Allon, D.D., and seconded by Joshua Nicholson, Esq. (Leek)—
That the Assembly, grateful to God for the measure of peace and prosperity which the Congregational Churches have enjoyed during the last fifty years, and anxious to mark the sense of the responsibilities which God's goodness devolves upon them in regard to future service, instructs the Committee to take steps during the Jubilee year to raise a special fund, which shall be available in the first instance for strengthening the Church-Aid and Home Missionary operations of the Congregational Body, and for such other denominational uses as may seem to be most urgent. The Assembly for this purpose empowers the Committee to appoint a Special Committee (to be nominated by the Committee for General Purposes) to devise a scheme for the collection and distribution of the Special Fund, and to report to the Assembly in May next.
Report of College Reform Committee by the Rev. A. Mackennal, B.A.
Statement by Rev. J. C. Galloway, M.A., concerning English Chapel Building Society—Manse Scheme.
Resolutions on Public Questions as may be determined by Reference Committee.
AFTERNOON—At STEELHOUSE-LANE CHAPEL, at 3.30—COUNCIL of Church Aid and Home Missionary Society.
College Reform Committee, Francis-street.

Evening Meetings.

1. SERVICE FOR THE YOUNG in the TOWN HALL at 6.30—Chairman, Sir CHARLES REED, M.P. ADDRESSES by the Revs. J. H. Hollowell and Dr. A. McAuslane.
2. SERMON at HIGHBURY (Rev. C. Leach) by the Rev. Jackson Wray, at 7.30.
3. SERMON at ASTON (Rev. J. H. Toms) by the Rev. E. White, at 7.30.
4. SERMON at SMETHWICK (Rev. S. Lambrick) by the Rev. P. Colborne, at 7.30.
5. SERVICE at MOSELEY (Rev. T. Anthony, B.A.), at 7.30—ADDRESSES by the Revs. Dr. Clemance and J. Williamson, M.A.
6. SERVICE at LOZELLS (Rev. J. Shillito), at 7.30.—ADDRESSES by the Revs. J. Knaggs and W. Marshall.
7. EVANGELISTIC SERVICE at Francis-road Chapel, Edgbaston (Rev. W. F. Clarkson, B.A.), at 7.30—ADDRESSES by the Revs. R. Balgarnie and W. Crosbie, M.A., LL.B.
8. EVANGELISTIC SERVICE at SMALLHEATH (Rev. S Thodey Allen), at 7.30—ADDRESSES by the Revs. G. D. Macgregor and A. J. Palmer.
9. EVANGELISTIC SERVICE at STEELHOUSE-LANE CHAPEL (Rev. E. Lawrence), at 7.30—ADDRESSES by the Revs. H. Simon and S. Pearson, M.A.
10. EVANGELISTIC SERVICE at SALTLEY-ROAD CHAPEL (Mr. George Ingall), at 7.30.—ADDRESSES by the Revs. R. H. Lovell and J. E. Flower, M.A.
11. EVANGELISTIC SERVICE at HANDSWORTH (Rev. R. Ann), at 7.30—ADDRESSES by the Revs. W. Cuthbertson, B.A., and P. W. Darnton, B.A.
12. MEETING AT SOHO-HILL (Rev. W. F. Callaway), at 7.30—ADDRESSES by the Revs. R. Bruce, D.D., and J. A. Macfadyen, M.A.
13. WELSH MEETING in the WELSH CHAPEL (Rev. J. Lewis), at 7.30—ADDRESSES by the Revs. J. Ossian Davies, T. Rees, D.D., and W. Edwards.

THURSDAY, October 14th.

Assembly in CARR'S-LANE CHAPEL, at 10 a.m.
SPECIAL DEVOTIONAL SERVICE bearing on the subject of the morning's Conference.
Conference on the State of the Country in Regard to Religion, and the Consequent Duty of the Churches.
Short Papers, Descriptive and Statistical, by the Rev. Andrew Mearns (for London), Rev. E. Armitage, M.A. (for Lancashire), and the Rev. J. Browne, B.A. (for the Agricultural Districts). (Open Conference to follow.)
Official resolutions.
AFTERNOON—At STEELHOUSE-LANE CHAPEL, at 3.30. Pastors' Retiring Fund. General Managers' Meeting.
EVENING MEETING—A PUBLIC MEETING at the TOWN HALL at 6.30., in the interests of Home Work, following up the Conference of the morning. ADDRESSES by the Rev. Colmer B. Symes, B.A., and Rev. J. G. Rogers, B.A.

FRIDAY, October 15th.

SECRETARIES' BREAKFAST, at 9, at the GRAND HOTEL. A PUBLIC MEETING for Young Men in the TOWN HALL, at 6.30. Chairman, ALBERT SPICER, Esq. ADDRESSES by the Revs. Dr. Pulsford, T. Willis, and U. R. Thomas.

MEETINGS IN TOWNS OTHER THAN BIRMINGHAM.

WOLVERHAMPTON—
1. WORKING MEN'S MEETING (Wednesday), in Agricultural Hall. Chairman—The Mayor of Wolverhampton—ADDRESSES by H. H. Fowler, Esq., M.P., the Revs. G. M. Murphy and T. Green, M.A.
2. SERVICE FOR THE YOUNG, in Snow-hill Chapel, from 6.30 to 7.30 (Thursday)—ADDRESS by Rev. George Martin.
3. PUBLIC MEETING, in Queen-street Chapel, Thursday, at 7.45. Chairman—Rev. D. Jones Hamer—ADDRESSES by the Revs. W. Hope Davison, James Ervine, and J. Legge, M.A.

WEST BROMWICH—WORKING MEN'S MEETING (Wednesday)—ADDRESSES by Revs. William Thomas and W. Roberts.
NUNEATON—A MEETING, Monday 11th, at 7.30, BOND END CHAPEL—Revs. T. G. Horton and H. T. Robjohns, B.A.
LEAMINGTON—LECTURE by Rev. J. G. Rogers, B.A., "The Rationalist's Christ—A Review of Renan," SPENCER STREET CHAPEL, on Wednesday, 13th October, at 7.30.
WALSALL—EVANGELISTIC MEETING, Wednesday Evening, 13th October—ADDRESSES by Revs. R. Bulmer and G. S. Reaney.
WARWICK—EVANGELISTIC MEETING, Thursday, 14th October—ADDRESSES by Revs. R. Hobson and T. Bissons.

New College, London.

THE SESSION of 1880 commences on FRIDAY, OCTOBER 1st, with a Devotional Service in the Library, at 12 noon, at which every student is expected to be present.
The Syllabus of Lectures, and all other necessary information respecting the classes, may be obtained on application to the Secretary, at the College, Finchley New-road, Hampstead, N.W.
W. FARRER, LL.B., Secretary.

New College, London.

THE EVENING CLASSES will be RESUMED in the second or third week of OCTOBER. A Syllabus has been printed, giving the necessary particulars. Applications, whether for information or for admission, should be made to the Rev. WM. FARRER, LL.B., 8, Fairfax-road, N.W., who hopes to be at the College on FRIDAY, OCTOBER 8th, from eight to nine o'clock p.m., to receive names and issue tickets for the classes.

Apprenticeship Society.

AT the HALF-YEARLY ELECTION held at the MEMORIAL HALL on TUESDAY, SEPTEMBER 28, 1880, the following were the successful candidates:—

Sydney G. Norman, 1510.	Morgan D. Thomas, 718.
Ernest S. Corke, 1159.	John Williams, 707.
Henry S. Mackintosh, 1059.	Wilbert G. Jackson, 654.
Herbert B. Shrewsbury, 897.	Elizabeth A. Davies, 587.

I. VALE MUMMERY, President.
J. MARCHANT, Hon. Secretary.

Evangelical Alliance.

NOTTINGHAM CONFERENCE, OCTOBER 19th,
AND FOLLOWING DAYS.

AMONG those who have consented to take part in the proceedings are the following:—The Right Hon. Lord POLWARTH (President), the Right Hon. W. BROOKE, ARTHUR WELLS, Esq., A. McARTHUR, Esq., M.P., the Hon. and Rev. Canon FORESTER, Rev. GEORGE EDGCOME, Colonel WILMOT BROOKE, Rev. MARCUS RAINSFORD, Rev. Dr. DONALD FRASER, Captain W. CHAPMAN, Rev. A. M. W. CHRISTOPHER, Rev. Dr. SINCLAIR PATERSON, Rev. R. DAWSON, Rev. J. HEWLETT (of Mirzapore), Rev. H. E. BROOKE, Rev. Dr. C. CLEMANCE, Rev. Dr. BLACKWOOD, and Rev. Dr. W. B. POPE. Members and friends of the Alliance intending to be present are requested to give early intimation to the Secretaries, in order that hospitality may be provided. Programme and other information will be sent on application
J. FIELD, } Secretaries.
A. J. ARNOLD, }
Alliance House, 7, Adam-street, Strand, London.

Evangelical Continental Society.

URGENT APPEAL.

THE Society's financial year closed on the 13th of May last with a deficit of £685.
To remove this heavy burden, and to enable the Society to carry on and extend its operations, the Committee appeal for help to their friends throughout the country, and especially to such as have lately been travelling in Europe.
The remarkable condition of things in France, the general extension of religious liberty, and the growing alienation of the people from the Romish Church, make the prosecution of mission work on the Continent a matter of vast moment.
Donations and Subscriptions will be thankfully received by
R. S. ASHTON, Secretary.
13, Blomfield-street, London-wall, E.C., September, 1880.

MUDIE'S SELECT LIBRARY.

THE NEW SEASON.—NOTICE.

The attention of all Readers of the Best Literature is respectfully requested to the List revised for the New Season, of the Books recently added to MUDIE'S SELECT LIBRARY.

The prosperity of the Library is in great measure due to the co-operation of those Subscribers who chiefly require Books of sterling interest and merit. In the selection of Books great care is taken to study their wishes, and to make the Library not only "Select" but comprehensive.

The best works in History, Biography, Religion, Philosophy, Travel and Adventure, and the Higher Class of Fiction, continue to be taken in large numbers on the day of publication, and fresh copies are added as the demand increases.

Arrangements have again been made with the Leading Publishers for an ample supply of the Principal Works already announced for the New Season, and of all other Forthcoming Books of general interest as they appear.

The GREAT HALL of the Library, which has been closed for a few days for repairs and decoration, is now open for Subscribers with improved arrangements and additional facilities for the exchange of Books.

New Oxford-street, October, 1880.

SCHWEITZER'S COCOATINA.

Anti-Dyspeptic Cocoa or Chocolate Powder.
Guaranteed Pure Soluble Cocoa of the Finest Quality, with the excess of fat extracted.
The Faculty pronounce it "the most nutritious, perfectly digestible beverage for Breakfast, Luncheon, or Supper, and invaluable for Invalids and Children."
Highly commended by the entire Medical Press.
Being without sugar, spice, or other admixture, it suits all palates, keeps better in all climates, and is four times the strength of cocoas SICKENED yet WEAKENED with starch, &c., and IN REALITY CHEAPER than such Mixtures.
Made instantaneously with boiling water, a teaspoonful to a Breakfast Cup, costing less than a Halfpenny.
COCOATINA A LA VANILLE is the most delicate, digestible, cheapest Vanilla Chocolate, and may be taken when richer chocolate is prohibited.
In tin packets at 1s. 6d., 3s., 5s. 6d., &c., by Chemists and Grocers.
Charities on Special Terms by the Sole Proprietors,
H. SCHWEITZER and CO., 10, Adam-street, London, W.C.

TO CORRESPONDENTS.

"J. E. F."—The subject is entirely worn out, and no practical good would now result from the insertion of his letter.

CONTENTS OF No. XL.

	PAGE
LEADING ARTICLES:—	
The Church Congress	979
Dr. Rigg and Education in Wales	979
The Burial Fees Question	980
The Threatened Basuto War	980
The Mimic Wars	980
The Poor "Farmers' Friends"	980
CORRESPONDENCE:—	
Dr. Parker's "Irenicon"	981
The Progress of Infidelity	982
Jubilee of the Congregational Union	982
LITERATURE:—	
Dexter's Historical and Literary Congregationalism	983
Credulities Past and Present	984
MISCELLANEOUS:—	
Death of the Rev. Dr. Waddington	980
The New Burials Act	986
The Church Congress	979
Dean Stanley and the Nationalisation of the Church	987
Ecclesiastical Miscellany	992
Vacation Sketches	984
Herts Congregational Union	993
Professor Fairbairn on Education	995
The Merchants' Lecture	994
Farewell to Missionaries	996
Nonconformists and the Church Congress	994
The Terrible Landslip in India	997
Epitome of News	996
Gleanings	997
News of the Free Churches	997

THE
Nonconformist and Independent.
[Combining the Patriot, Nonconformist, and English Independent.]
THURSDAY, SEPTEMBER 30, 1880.

THE THREATENED BASUTO WAR.

THE news received from Basutoland during the last week shows how difficult it is to calculate the mischief which one wrong-headed man can do. When the present Government was vainly implored to recall Sir BARTLE FRERE before he found the opportunity for further mischief, the answer was that he was now far removed from the scene of his former evil counsels, and that the business upon which he was still to be employed afforded only opportunities for the safe exercise of talents which no one could dispute. Unfortunately the critical position of affairs in Basutoland was forgotten or overlooked. At the time when the demand was made for the immediate recall of Sir BARTLE FRERE it might yet have been possible for the Cape Government, without any sense of humiliation, to abandon the perverse policy already inaugurated. But with Sir BARTLE FRERE as Governor it was scarcely likely that they would be allowed to do so. The language he has used on this question, and the strong interest he has shown in the maintenance of the Colonial Ministry responsible for the policy in Basutoland, leave no doubt upon our minds that the personal influence of the late Governor has been in favour of the arbitrary action now threatening such terrible consequences. It is time that the mother-country should awake to the real nature of those consequences, and also to the irrational nature of the political bond which makes the resources of the Empire available for maintaining Colonial injustice, while the British tax-payer is allowed no voice whatever in deciding Colonial policy.

The Basuto tribe inhabits the territory south-east of the Orange River State, and south-west of Natal. Like all surrounding native Africans, the Basutos in years gone by have suffered much from the decided notions entertained by Boers on the relation of human rights to human colour. In 1866, Sir P. WODEHOUSE extended to them the protection of the QUEEN, and this protection was followed by their reception as British subjects. At that time the total revenue raised for the expense of government and local management was about three thousand pounds. The people generally lived in the chronic state of destitution and improvidence, distinctive of a savage life. When, however, security was given to them by British protection, they speedily acquired more settled habits. They improved their system of agriculture; they built themselves substantial houses. Availing themselves of the demand for labour suddenly occasioned by the discovery of the diamond fields, they accumulated capital by storing up their wages. With the increase of prosperity they have felt the need for higher education. Schools have been opened in all parts of the district. Roads have been constructed; the use of improved agricultural implements has been accompanied by the transference of field labour from the women to the men. In 1878 the revenue was upwards of twenty thousand pounds, and of this one-fourth, or five thousand pounds, was expended on education. If we in this country distributed our expenditure in the same manner, we should devote a little over twenty-one millions to the education of the people. The census in 1875 showed a population of one hundred and twenty-seven thousand. The exports for the year were valued at forty-five thousand pounds.

In the whole history of our contact with barbarous races, it would be difficult or impossible to find an instance in which our influence so far had been more in accordance with our national profession of Christianity. And why is this fair prospect to be blighted? Why are we to exchange ploughs and books for bombshells and rifle bullets? The reason is a conspicuous illustration of that selfish cunning which some take for Imperial policy, but which, according to our reading of the Bible, is the wisdom apostolically described as "earthly, sensual, devilish." The Basutos, it seems, have not been able to learn in the space of fourteen years that guns are inconsistent with civilisation. Fourteen centuries have not been enough to teach it to Europeans; but that is, of course, a different matter. The little English boy, separated by thirty or forty generations from the savage ancestor whose chief glory was a bow or a tomahawk, still finds in the possession of such implements a fearful joy. Instincts once identified with the very life are of long survival, even though they have ceased to be rational. But to the Cape Government and Sir BARTLE FRERE, fourteen years seem quite long enough to allow the Basutos to put off all vain conversation received by tradition from their fathers. They have never done any harm with their guns, or so little as to be of no consequence compared with the measureless misery of a war. They have helped to maintain the supremacy of English power, even against their own rebellious countryman, MOROSI. Sir GARNET WOLSELEY protested against the needlessness and the absurdity of the order for their disarmament. Lord KIMBERLEY, when he came into office, expressed a hope that a change of policy would be possible. But with Sir BARTLE FRERE at the Cape, what could be expected? It appeared to him very suspicious that in a country possessing little game, guns should be an object of desire. He thought they were "dangerous toys," and if the people were allowed to retain them, the English Empire in Africa would be exposed to continual danger. His counsel has been taken. We only hope that upon the Colonists, and upon them alone, may come the whole risk and the whole cost of following the policy of their choice.

But, under our existing Colonial system, that, of course, is impossible, unless the war be unexpectedly averted, or should come to a speedy termination. The news that the Colonists were to be left to their own resources would not only encourage the Basutos, but might bring to their aid such hordes of savage allies that the colony itself might be threatened. The truth is, that under present circumstances, the Colonists in South Africa are allowed a power over the resources of the Empire such as Yorkshiremen or Lancashiremen desire in vain, although *they* pay a large share of the taxes which Colonists are permitted to squander. The position of Capetown and the South African colonies generally is in some respects peculiar, and needs special arrangements. Nowhere else, except in India, can the misguided action of English Colonists produce such grave consequences in the shape of foreign complications. But in India self-government is not permitted. It properly exists in South Africa; but it ought, in fairness to the English taxpayer, to be accompanied by guarantees that the Home Government shall have a reasonable control over questions of policy toward natives. Unfortunately, in this instance, it may fairly be urged that the voice of the Home Government has spoken through Sir BARTLE FRERE.

THE MIMIC WARS.

FOR some weeks, as our readers will not have failed to notice, the columns of the daily journals have been as full of military manœuvres as if we were in the midst of a great European war. The armies of France, Austria, and Germany have been in the field practising mock battles. What would feed a starving nation has been blazed away in rifle and cannon shots; the harvests of the peasants have been trampled into mud; and the armies have been so excited and stimulated by mimic combats, that they long to play out on a sterner field, and with hostile antagonists, the bloody game. The kings and captains of Europe are giving a large reading to the oft-quoted, but truculent maxim—"*Si vis pacem, para bellum.*" They are preparing it on a scale which, instead of frustrating, has infallibly secured it; and their martial play is sure to be turned into earnest, before that wonderfully complete and costly machine, the modern army, is thrown out of gear, and placed among the monuments of the folly and madness of mankind. Nothing is more certain, we imagine, than that a part rehearsed so elaborately in sport will be played in earnest before the players consent to lay aside their costly trappings, and betake themselves to the pursuits of the work-a-day world once more. If every adult male member of a nation learns soldiering as the one thing absolutely needful, the nation, as a whole, is very likely to imbibe the impression that the highest exercise of its powers is war. To this conclusion, we fear the whole tendency of the modern school of military politics tends to drive us, while the peoples of Christendom seem to accept the idea very patiently, if not very joyfully. And this is the nineteenth century of the reign of the PRINCE of PEACE!

According to the reports of the military and semi-military critics who have watched the various manœuvres, the Christian nations show themselves apt pupils of the art of war. They take kindly to military manœuvring; and they make clear progress year by year. The operations this autumn have been on an unusually large scale, and have afforded a very fair indication of the readiness of the various Christian States of Europe to take the field. In one case the two armies, belonging to the Austrian service, failed to find each other the whole day through; so there was no battle, to the intense mortification of the EMPEROR and the military magnates of his land. If the mischance happened oftener in actual war, it might be greatly to the benefit of mankind. But the Austrian operations seem, on the whole, to have been highly successful, and to have revealed a high state of efficiency both in officers and troops. The French manœuvres were, of course, watched most narrowly, as France has most to learn, and is supposed to cherish an intention of playing the game in earnest the moment that her army has thoroughly mastered its lesson, and is ready to take the field against its victorious foe. It cannot be said that the French army is "ready to a button and a shoe-tie," for grave defects are still noted, and the artillery horses seem hardly up to their work. But the advance in every respect during the last ten years is most marked; and the Germans, meeting the French army of to-day, would meet a very much more formidable force than the vainglorious host they shattered so easily ten years ago. The improvement is most manifest where it was most needed—in the officers, who handle their men with a vigour, decision, and tactical judgment lamentably wanting in the late war. The German army is probably the most powerful and efficient instrument of slaughter which the world has ever seen, and it is kept in full efficiency; though we notice in the reports that the far-famed Guards suffered themselves to be cleverly outmanœuvred by troops of the line. Perhaps these pet regiments are beginning to show signs of that touch of demoralisation which never fails to affect, sooner or later, the privileged and petted classes in any community; and we think it more than possible that, in the event which every military German anticipates of another war with France, the French would not find their antagonists in such perfect form as they exhibited in the late war. Germany has been over-proud of her army, and things that are made too much of are prone to decay. But, outwardly, there is no visible deterioration.

Every military man holds these mock battles to be an essential element in the training of an army for the field. It is a dictum which non-military men are hardly in a position to dispute, however they may question it in their hearts. But we wish it could be managed more simply and quietly, and that all the world were not summoned to gaze. There have been military critics from distant Japan present at some of the manœuvres, and they must go back to Japan with the impression that fighting is the chief business of Christian society. But we view with growing concern this tendency to keep military operations and military interests constantly before the eyes of mankind. There is no escape for us in these days from the clash of arms. We believe that it has a distinctly demoralising effect on the community. It makes them as familiar with war as with art, literature, and trade. And then when war breaks out in earnest, the peoples who have been wont to follow with keen interest mimic battles, are likely to have their feelings blunted to the horrors and miseries that war brings in its train. There is so much of glitter and splendour about military operations on a grand scale, that it needs a distinct effort to keep clearly before the mind all the wretchedness and desolation which attend them as surely as shadow attends on substance, and these grand mimic wars make the effort more difficult, and dazzle the eyes that ought to see clearly the bloodstains on all the splendour, and smoking ruins and ghastly corpses behind all those brilliant charges and gallant defences that excite the enthusiasm of correspondents, and a little turn the heads of sober and peace-loving men.

The grandeur of the scale on which these military operations are now conducted every autumn is the natural result of that arming and training of the whole population, which is the passion of the hour in every great State in Christendom, and which substracts constantly from the band of peaceful toilers in the mill, at the forge, in the field, at least three millions of the strongest and healthiest men in Europe, every one of whom costs the State on an average £40 a year. This is the tax which Europe is paying in muscle and money for her peace army. The peace establishment of Russia is 569,000 fighting men; France, 475,000; Germany, 418,000; Austria, 292,000; Italy, 220,000; Great Britain, 198,000; Spain, 100,000; Turkey, 141,000. We give the figures because they ought to be kept constantly before the eyes of all who care for the peaceful progress of the world. This is the peace establishment. The war establishment at once doubles it, and places 6,000,000 men under arms; while the calling out of all the reserve forces would set about about 10,000,000 of men in the field to slaughter and destroy. Can we wonder that trade languishes, that agriculture flags in every country in Europe? that the peasantry are flying from Germany in such numbers as causes grave anxiety to the masters of the military machine; that some of the richest lands in Italy are going out of cultivation? and that *La Belle France* is the most heavily taxed and weary country upon earth? The mad policy brings its retribution. God grant that the rulers may see it before fair Europe is turned into a desert, and America passes to the front as the leading continent of the world.

THE POOR "FARMERS' FRIENDS."

SAD is the plight of the unfortunate Conservative County Members, the traditional "farmers' friends." The time for speaking at agricultural gatherings has come, and a few such occasions have already occurred. Until this autumn these gentlemen, although they could not show that their own party had done much to remove the grievances of the farmers whom they were addressing, had at least the consolation of assuring their hearers that, if they did little, the Liberals would do less. There is always safety in talking about the future or the unknown, because no one can contradict. It was safe last year, therefore, to declare that, if the Liberals were in power they would neglect farmers' interests, repeal the Cattle Diseases Act, and add to the burdens of the country people. But now that all these predictions have been falsified; for the farmers being everywhere grateful for the Ground Game Act, the repeal of the Malt Tax, and the upholding of sanitary restrictions upon the importation of cattle, it is extremely awkward for a Conservative county Member to face his constituents, and we venture to affirm that never before has there been so much ingenuity required in the preparation of speeches that have been, and will be, made at agricultural dinners and other meetings during the present recess. Judging from the orations already delivered, it appears that the policy is to underrate, as far as possible, the agricultural reforms carried out by the Government, and to deprecate measures expected to be forthcoming in another Session. The removal of the tax from malt, we are now told, will not do farmers much good after all, and may even do them harm. It is true that the repeal of the tax was for many years a Conservative cry, and farmers were repeatedly told that they might be certain that the Liberals would never grant it. The excuse for neglect of it by the Conservative party was that the Exchequer could not afford the loss of revenue that it would involve, while the transference of the tax to beer was declared to be impracticable. But what Sir STAFFORD NORTHCOTE dared not do with a surplus of six millions at his command, Mr. GLADSTONE has done in spite of the deficiency left by his predecessors in office. This is a sad blow to Conservative prestige in the counties; and Conservative members feel it to be one, even when they are doing their utmost to make light of it. The Ground Game Act is, of course, an utter abomination to most of them, all the more because it is the most popular measure amongst their constituents passed within the present half-century. Still it did not take a leaf out of their book, as did the Repeal of the Malt Tax, and Conservatives do not feel so much chagrin in relation to it from a party point of view, although they dislike it while really approving of the other measure which they make it their business to decry. The double game which they have to play is a very difficult one. They have to underrate a reform which they feel to be a highly beneficial one to landlords as well as to tenants, and to express a qualified approval of another which they detest. It would be bad policy on their part to fall foul of the Ground Game Act. Mr. CHAPLIN was recently hissed in his own county when expressing his disapproval of the measure, and his reckless example is not likely to be followed. But although they must not abuse the Act, they can find fault with the spirit in which it was drawn, and with this poor consolation they have to be content. Thus, the Duke of MARLBOROUGH the other day declared that the measure was "calculated to create a feeling of animosity between landlord and tenant;" but, very lamely, he admitted that it was a good measure, and that what was "calculated" is not likely to take place, on account of the good understanding between the two classes, in which the Duke has faith. This is very poor cursing—almost eqivalent to a BALAAM'S blessing. Still more ineffective was the Duke's warning to farmers to be suspicious in receiving any apparent benefits from that quarter. "Never look a gift horse in the mouth," and "One man's money is as good as another's," are mottoes with which farmers are familiar. They cannot be caught by such very stale chaff as the Duke treated them with at Woodstock.

Sir MICHAEL HICKS-BEACH has had his trials early, and he may have more of them yet. He has spoken twice within the last fortnight. Following the Duke of MARLBOROUGH in speaking at Woodstock, he had not the effrontery to raise objections to either the Ground Game Act or the repeal of the Malt Tax, though he did underrate them in comparison with local taxation reform. Perhaps even that pet hobby of his party may be mounted with effect by his opponents, though not to run the precise course he will approve. Speaking at Winchcombe on Friday, Sir MICHAEL took a fresh line—that of decrying the legislation which may be forthcoming next Session. For his text he took the programme of a Conference to be held by the Farmers' Alliance in October, with the object of deciding upon the questions of agricultural reform to be submitted to the attention of the Government as needing prompt settlement. The Committee of the Alliance have suggested the following objects as those which most directly affect the interests of tenant-farmers, and need to be earliest dealt with by Parliament:—

1. To stimulate the improved cultivation of the land, especially by obtaining security for the capital of tenants invested in the improvement of their holdings.
2. To obtain the abolition of class privileges involved in the law of distress.
3. To secure to ratepayers the legitimate share in county government.
4. To obtain a fair apportionment of local burdens between landlord and tenant.

Now, it is known that the Government are well disposed towards these proposals. Mr. GLADSTONE has publicly declared his sympathy with them, and there is every reason to expect that at least two of them will be dealt with next year. Hence Sir MICHAEL has thought it worth his while to attack them. He commenced by declaring that he should welcome any propositions, from whatever quarter they might emanate, which would be conducive to the interests of agriculture; but when he studied the different points which the Farmers' Alliance proposed to consider, be doubted whether the members of it, or at any rate a large proportion of them, were persons, as owners or occupiers, obtaining their livelihood from the land. This attempt to discredit the proposals of the Alliance is one easily disposed of, for it has been publicly made known that at least three-fourths of the members of the Association are tenant-farmers, and it is the same with the Committee.

Then Sir MICHAEL went on to object to each and all of the proposals of the Alliance. As to the first, he declared that, although the question had already been dealt with by the Legislature, and was one which needed settlement, yet that he had never met with a tenant possessing funds who was deterred from investing them by the lack of security, nor with any capitalist who feared to enter into farming for the same reason. There are none so blind as those who will not see—that is the only comment which this statement deserves. As to the abolition of the Law of Distress, of course Sir MICHAEL is against it; and, in speaking on it, he made some very ungentlemanly remarks as to the probable self-interestedness of the large implement makers and other people with whom farmers deal—no doubt intended as a sneer at the chairman of the Alliance, Mr. JAMES HOWARD, M.P. The need of County Government reform he would not deny; but he objected to "people unacquainted with country life" dealing with it—a shaft probably aimed at the Liberal party as well as at the Alliance. With respect to a division of rates between landlords and tenants, that is not at all the kind of local taxation reform which the right hon. gentleman wants. He desires to have burdens taken off the land, well knowing that landlords will get a large proportion of the benefit immediately, and the whole of it ultimately; but farmers will be wise to follow the lead of the Alliance on this as on other questions. It is grossly unfair that they should have to pay all rates levied on land in the first instance. The theory is that they pay proportionately less rent, and it would be true if rates were a fixed charge, but it is clear that they pay all increase that takes place between one adjustment of rent and another, a period often extending over a long course of years.

Conservative county Members may air their eloquence as they will, but they cannot succeed in keeping back the tide of agricultural reform that is now flowing. They will not be able either to discourage the farmers from the efforts now being made to get their grievances redressed, nor to prevent the Liberal party from carrying out the promises made in good faith during and since the General Election. These questions are not those of a class merely; they are of national interest. They have been too long neglected, and there is much leeway to be made up. All impartial observers, therefore, must rejoice to see the promise of such measures as will put our sadly dilapidated agricultural house in order.

The announcement that a Cabinet Council is to be held this day speaks for itself, and will awaken sympathy for the hard-worked members of Mr. GLADSTONE'S Administration, whose holiday repose has been so rudely disturbed. No one who has watched the course of events will be surprised that Ministers should deem it necessary thus early to take counsel together. When similar exigencies arose, Lord BEACONSFIELD was content to confer with one or two of his colleagues. His more scrupulous successor adopts the more constitutional course of summoning all the members of his Cabinet.

It is probable that the critical state of affairs in South-Eastern Europe would alone require the anxious consideration of the responsible advisers of the Crown. The SULTAN has apparently taken matters into his own hands. After much beating about the bush, and it is said by the advice of M. MUSSURUS, who is well versed in Western politics, His Majesty has informed the Great Powers that he declines to give orders for the surrender of Dulcigno unless not only this, but all naval demonstrations, are abandoned. RIZA PASHA, who commands the Turkish troops at Scutari—which have been lately reinforced—has also sent word to Prince NICHOLAS that the attempt of the Montenegrins to take Dulcigno from the Albanians will be regarded as a *casus belli*, and be resisted by the forces under his command. The Prince naturally shrinks from so serious a conflict, and has asked for the material assistance of the Powers before he advances. This demand has delayed the departure of the allied squadron from Ragusa, and each of the admirals has, in this new emergency, applied for fresh instructions.

To the despatch of the Porte the Powers have replied that the demands are not admissible, and that the SULTAN must be responsible for the consequences. But on the one side, as well as the other, it is felt that the European concert is for the present at an end. The French Cabinet is not prepared to take part in the active operations, without which the Naval Demonstration is a mere *brutum fulmen*, and French opinion decidedly supports the policy of the Government. Whether or not Italy shares the views of France is immaterial. It was sufficient for one Power to separate from the rest to destroy the collective action of Europe; and the SULTAN has at last found the coveted opportunity of throwing off the mask, and placing the Powers of Europe in a most embarrassing position. The unwillingness of France to commit itself to a course of action that might bring about a catastrophe in Turkey, and lead to other momentous complications, is natural enough. But surely this should have been known before the Naval Demonstration was projected. As it is the SULTAN has first defied and then stultified the whole of Europe, and the means of bringing him to submission will baffle the statesmanship of Europe to discover. Possibly it might be effected by a blockade of the Dardanelles, but in this all the Powers would be no more likely to unite than in the plan of capturing Dulcigno. It seems equally impossible for the Powers to allow themselves to be set at defiance. The question which HER MAJESTY'S advisers will have to consider to-morrow is as critical and momentous as could well come before them.

Only less perplexing is the Irish difficulty that confronts the Government. The succession of outrages which have recently taken place has been capped by the brutal assassination of Lord MOUNTMORRES. This nobleman, who appears to have had unhappy relations with some of his tenants, and had recently obtained ejectment summonses against two of them, was on Saturday night returning in his carriage from a magistrates' meeting at Clonbur, near Galway, and was shot dead with rifle bullets. His lifeless body was found lying in the road in a pool of blood. This brutal murder has excited general uneasiness, almost amounting to panic, throughout Ireland, among all classes, irrespective of politics or creed. Apart from the judicial investigation that has been commenced, the Irish Executive are collecting evidence through the police and other agents, so as to enable them to decide what course shall be pursued; and it is said that the information received indicates the existence rather of small knots of assassins than of an organised and wide-spread conspiracy. It is to be remembered that the murder of Lord LEITRIM took place when the Peace Preservation Acts were in force, and that the late Government were obliged to abandon the prosecutions they commenced against sundry incendiary orators who were inciting to a breach of the law. It is therefore doubtful whether the present Government will deem it necessary or expedient to have recourse to coersive measures. This would necessitate an autumn Session of Parliament,—which heaven forbid!

Notwithstanding this foul murder, and numerous outrages in the way of maiming men and cruelly mutilating cattle and sheep, Mr. PARNELL continues to ride the storm, but carefully avoids placing himself within the meshes of the law, or of referring in any way to the deeds of violence which, to some extent, are the result of his incendiary agitation. On Sunday there were several monster meetings, the chief of which was held at New Ross, where the member for Cork repudiated the Ulster custom as not suited to other parts of Ireland, and declared for the absolute surrender of farms to the tenants after the lapse of thirty-five years. This is, after all, more lenient than Mr. FINIGAN, who said at Kilrush that they intended to drive landlordism out of the country. Subsequently, at a meeting of the Land League, Mr,

PARNELL condescended to express himself as being favourable to a proposal to give tenant-farmers perpetual leases at fair fixed rents, in the hope that in their then position of rent-chargers landlords would be frequently induced to sell their interest to tenants. There are, however, signs that Mr. PARNELL will not continue to have everything his own way; for not only do a large number of the Roman Catholic clergy hold aloof from his movement, but some have the courage to condemn his proposals, for which they are threatened with a stoppage of supplies. The violence of the Home Rule faction begets violence on the other side. A large open-air meeting of Orangemen in County Down has passed resolutions calling upon the Government, in the name of tens of thousands of loyal Protestants, to make no terms with rebellion, and declaring that the murders committed with impunity in many parts of Ireland have rendered trial by jury a mockery.

THE REV. THOS. HILL ON THE WORK OF CONGREGATIONALISM.

THE following address was delivered at the meeting of the Herts Congregational Union on Tuesday last by the Rev. Thos. Hill, of North Finchley:—

We are not here to-day as a Congregational Union either to magnify our Congregationalism or to make apologies for it. It needs at this time neither the one nor the other. After periods, not unheroic, of witnessing and conflict, it has taken its place among the Church-systems of Christendom, second to none in the strength of Scriptural authority it can show for its existence, and at least equal to any other in point of efficiency for the work of the Church in the world. This is all we claim. We do not find in the New Testament any ecclesiasical system clearly lined out and elaborately filled in, the adoption of which is imperative, but certain great principles which admit of considerable latitude in their application. We confess the alone Lordship of Jesus Christ, but loyalty to that Lordship has a large freedom in the expression of its devotion. We witness to these two principles, first, that personal faith in the Son of God is essential to personal Christianity; and, secondly, that the union of believers for the observance of Divine ordinances, and for Christian worship and work, is the Christian Church.

The recognition of these principles is not especially distinctive of our Congregational Churches. The most numerous and eminent among the churches of our country, thus in her authorised Articles of Religion defines the nature and essence of the Church:—"The visible Church of Christ is a congregation of faithful men, in the which the pure Word of God is preached, and the sacraments be duly administered according to Christ's ordinance, in all those things that of necessity are requisite to the same." Others may be quite as loyal to these principles as we are, but we extend their application. We claim for every such society the right of recognition as truly a Church of Christ. Though related to all other churches of the same faith and order, it is complete in itself; and, while in subjection to the law of Christ, it is independent of all uninspired authority. Principles are in harmonious action among our churches which to an inexperienced onlooker may appear to be opposed—association and independence. We are told, indeed—and we have lately been very emphatically told—that such societies are unfitted for continuity or diffusion. We thank God for the existence of any ecclesiastical organisation, however different from our own, which exists for the maintenance and diffusion of the Gospel of Christ. God fulfils His purposes in various ways. Great principles are given; they may be applied under an endless variety of circumstances. The laws of the Church, as we find them in the New Testament, the only authorised "Book of the Church," are few and broadly comprehensive. It is in no narrowness of spirit that we assert an increasing and unfaltering confidence in our own methods. We are not the less catholic because we affirm a warm attachment to the ecclesiastical principles we have received from our Nonconformist fathers, and which we hope, by the spirit in which we apply them, to be as loyally held by our children as they are to-day by ourselves. Most certainly the course of affairs outside our own communities offers no temptation to any departure from our own paths. Further, as the New Testament yields any ecclesiology at all, we seem to be confronted with communities not very unlike our own. Had they no guarantee for continuance and extension? Their "order and the steadfastness of their faith" was beheld by apostles with joy. From them "sounded out the word of the Lord;" and with an hyperbole which strongly indicates the vast spread of Christianity in his days, the apostle speaks of the Gospel as "preached to every creature under heaven." The pledge of the Church's continuance and extension is in no human machinery, but in the faith and devotion of the Church itself.

We have, however, been lately told that it was the episcopate that saved Christianity, that without it "the churches gathered for a moment by the remembrance of Jesus would have been scattered," that but for it "Christianity would have come to an end in three or four centuries, unable to weather the storms of those ages," and that "the work of Jesus may be said to have been saved on the day on which it was acknowledged that the Church has still a direct power—a power representing that of Jesus—the power of the episcopate." Well, anything may be said by those who would eliminate the supernatural from Christianity, but those who "believe in the Holy Ghost" will rate such statements at their real value. Modern bigotry goes hand in hand with modern unbelief. Thus the *Ceylon Diocesan Gazette*, speaking of the Presbyterian mission says, "Perfect as its machinery may be as regards its human organisation, it lacks, of course, episcopal authority, without which no missionary enterprise in the world has ever been, or can be, really and permanently successful." We are not prepared to accept ecclesiastical organisation of any kind for spiritual life; or to allow a hierarchy to usurp the province of the Holy Ghost. It was not the episcopate which spread the Gospel in the first ages of Christianity, or which, at a little later period, saved it. It was not the episcopate which revived the declining Christianity and converted the home-heathenism of the last century; which evangelised the principality of Wales; which started modern missions on their enterprise; nor is it the episcopate that is most ready to lift up its voice against national wrong-doing. At the same time, I do not understand that it is any part of our mission to witness *against* other ecclesiastical systems. "There are differences of administration, but the same Lord." The one thing essential is that the law of Christ be supreme.

At the same time we believe that our Congregationalism has a special fitness to carry on the work of Christ in a free country like our own; and we think that we find enough of precept, or precedent, or of clear principle in the New Testament to give to our practice a sanction truly apostolic. What we really want is to have our altars kindled with a living fire from heaven; to have life in the ordinances we administer; life in our sermons; life in the prayers and praises of the sanctuary; life in all our routine work; and so life in dead souls, and more of life in those already quickened. Let our churches be living churches, and inconsiderable as we may be in numbers, social status, and worldly wealth, we shall be "a power of God unto salvation" in our towns and country places; and there will be a beauty amongst us, fairer far than that which overspreads our Hertfordshire landscapes, for the beauty of the Lord our God will be upon us as He establishes the work of our hands.

As to our methods of evangelisation it may be that we live too much on ordinary routine, and follow too closely in beaten paths. Our Free-Church life allows of great liberty of action—of adaptation to circumstances, and to the changes ever passing above and below the surface of English life. I have too much regard for what experience has shown to promote conversion to Christ and Christian edification, to advocate anything startlingly novel and eccentric; but it would be depressing to think, with vast classes of our fellow-countrymen hardly touched by the Gospel, that we have exhausted every method of Evangelical operation, and come to the end of every track of usefulness. Allow me to refer to the McAll mission in Paris, simply for an illustration, and as a remarkable and suggestive instance of the necessity and success of the fitness of means to ends. "We have done with the priests," said the *ouvrières* of Belleville, "we distrust the churches, but if you can bring us a religion of freedom and reality, there are thousands of us who want it." The field thus opened was not one for ordinary methods. Some might criticise those which were used; but the result has been that a work begun amidst suspicion, threats, and even hints of assassination, has popularised itself with an ease and power unparalleled in the history of France, and that ten thousand men attend the services every week. It is a suggestive instance of insight into human nature; of the common sense which can depart from accustomed methods when they are inapplicable; and which not only knows what is to be done but how to do it. Our Congregationalism gives us a large freedom of action; let us use it with courage for the winning of souls.

Some, however, have objected to this very freedom as a disqualification for united action. It has been asked, "Is not each church fixed in its isolation by your rigid principle of independency?" We are answering this question in these days with an emphatic negative; and I trust we shall answer with a negative even more emphatic in days to come. We find that those nations are ever the strongest where municipal rights and privileges have been respected and maintained. Within a retrospect of ten years we can see an Empire in which the nervous hand of the despot was perpetually manipulating from the centre the communes which showed the slightest tendency to independence; and we have seen it fall, as in the space of one hour, to the dust. It is no mere dream, but an expectation based on the impregnable facts of history, that sees in the near future the free, self-governing churches pre-eminent in power and influence. The union of our churches for great practical purposes in the way of mutual help, may then be promoted without the slightest infringement of their several independency. We scarcely want further instruction in the principle, but we need to be disciplined and drilled in the practice. Independence with union will have a far worthier illustration in the near-coming years than it has yet received; with as genuine respect for the rights and liberties of the least, as now, there will be a far larger amount of sympathy and helpfulness. With excellent systems of laws and rules, we are in danger of being beguiled into mere conventionality. The apostle saw the same danger in his day, and said, "My little children, let us not love in word, neither in tongue, but in deed and in truth." Great principles must be rightly applied, otherwise they are a shame rather than a glory; a rebuke and a reproach to those who assert them. We ask for their earnest and thorough application to the work we have to do in the Church of Christ, in the eventful times in which we have to live our life.

I should fail to fulfil your expectation, or to discharge my own sense of duty, if, on this occasion, I did not express our common conviction of the importance and urgency of the work of the Church-Aid and Home Missionary Society. For the information of some who may be present with us as visitors, allow me to say that it is the old Home Missionary Society, revived and reconstructed, in more perfect organisation, and far more extended and vigorous action. Its object, to evangelise thoroughly our country, side by side with other denominations, is enough to give it the interest and prominence we ask for it to-day. So the matter of evangelisation lay in the mind of Christ, "Go," said He, "into all the world and preach the Gospel to every creature, beginning at Jerusalem." Even in that Divine nature moved the pure patriotism which made his own land pre-eminently precious, and its evangelisation first of all to be attempted. As the risen Saviour looked abroad over the world, He saw mightier States than the discrowned Israel, and more populous cities than Jerusalem; but Israel was His own nation and Jerusalem His own city. The outgoing of His grace was according to the great law of human love, "beginning at Jerusalem."

Thus, our own land, the example of our Lord being followed, has the first claim on the missionary energies of the Church. Including under its rule one-fifth of the entire human race, it is politically and morally the ruling power of the world. How important, how urgently important that it should be covered with the knowledge of the Lord! But is it? What shall we say, then, of the rural ignorance, ungodliness, and vice, which the Established Church with long possession of the soil, and manifold advantages; and our Free Churches with their varied organisations and methods, have failed to convert, and, indeed, have been hardly able to reach! What of the practical irreligion which, outwardly conforming to Christianity and to Christian Churches, disregards the precepts of the Gospel in commerce, in legislation and in the policy of nations, diffusing its deadly leaven through the popular conscience and life! What of the infidelity which finds a ready medium for its attacks on Christianity and the older revelation, in the penny sheet, and the half-crown magazine, unsettling the early beliefs of some who are disinclined or incompetent to pursue the investigation further, and regard all as settled by the bold *dicta* of rash hypothesists. What of the churches, too much vexed with mutual jealousies, too much involved in antagonism amongst themselves; too much busied with trivialities, to seem to be aware that the enemy is openly at the gates, or secretly undermining the bulwarks of the city of God! These things demand the most anxious consideration, and call, if not for new agencies, at least for new methods. Controversy is hardly ever an agent in conversion, seldom, even, in conviction. Whatever can be said, has been said. One is wearied of iteration. The great argument is work for the Lord on the lines of the old Apostolic Gospel, and of the philanthropic and beneficent agencies which it stimulates into life.

It is an argument which I trust our churches are about to put forth with greater force, and in which there will be more of sympathy and co-operation of Church with Church, than heretofore. A more timely organisation—the wants of our country considered—has never been formed than that of the "Church-Aid and Home-Missionary Society. Disappointed as we may be, and are, with the limited amount of assistance which it has received at its commencement, there is little cause for anxiety as to its future. Much needed and, therefore, timely in its origin, it could hardly, in other respects, have been started more timelessly. The scheme was launched amidst serious commercial and agricultural depression; it was a circumstance to be regretted, but which could not be allowed to arrest the movement. The over-prudence which waits for all circumstances to be favourable before it will act, will do nothing. We have to take the scheme and work it with our best energy, whether the time be kindly or not, and whatever may be the amount of favour it may receive. It augurs well for the churches of the *future*, though some of us may not be spared to see the fulness of the blessing it promises. We have to take up our work and carry it on as far as we can.

"Let us toil on; the work we leave behind us,
Tho' incomplete, God's hand will yet embalm
And use it some way; and the news will find us,
In heaven above, and sweeten endless calm."

The time had, indeed, come when it was required of us to give larger and more liberal evidence of interest in our rural churches. The removal of their young men to London and other great commercial centres, together with a large emigration to the States and to our own colonies, has told seriously upon their strength. These churches need no compliments from us. But this, at least, may be said, that it is a privilege to assist in their maintenance, and to add to their efficiency by any amount of sympathy and help we can give. We can only hope that with the revived prosperity of the country, the Church-Aid Society will have an income more worthy of its object. It will, if the spiritual fact be duly recognised, that "we being many are one body in Christ, and every one members one of another."

Such recognition will bear fruit, which will remain—it will not be the recognition of a mere passing glance on a day and occasion like this, but in absence as in presence, in remoteness as in nearness, when working alone and afar, as when gathered in our annual assemblies for a common purpose, there will be the sustaining sense of brotherhood and union. What brother amongst us has not at some time known the temptations which come to the lonely worker, the depression, the languor of spirit, the readiness to construe everything in the worst sense? Next in value to the returning sense of God amidst such temptations is the conviction of a real brotherhood with those who are engaged in the same work, are subject to the same trials, and who hold us to their hearts, whether present or absent, in the bonds of sympathy and prayer; the knowledge that there are hands stretched out to us, though unseen; that there are voices rising heavenward for us, though by us unheard. The recognition we plead for will link our churches more closely than ever in mutual amity and help; it will remove every pretext for the reproach which unfriendly critics, or critics not always unfriendly, have brought against our ecclesiastical independency; and whether we are successful to the degree we aim at or not, the attempt to promote it will have its reward in the indulgence of our best sympathies, and in the heartfelt satisfactions of Christian love; but, above all, in the approval of our Lord, whose law, "Bear ye one another's burdens," is but the enforcement of His own example who has borne the burdens of us all.

But what are we doing in our own county in relation to church-aid and home missionary objects? Well, more than has ever been done within my memory before, and yet far from what the urgency of the case demands. We are but at the beginning of the work which we have set ourselves to do. The *national* character of the society must never be lost sight of. Local interests, indeed, may not be neglected—the interests of our neighbourhood and county; on the contrary, such local attachments and preferences are to be encouraged, and should have a large and generous expression; but the society is for all England, and demands nothing less than national co-operation in order to carry out its objects. At present we are far from duly providing for the wants of our own county, but find it necessary to apply to the central fund for an amount largely in excess of what we contribute. So, probably, it will continue. But, permit me to say, that we have as yet hardly got to the minds of our people in the way of information and explicit teaching; here line must be upon line, and precept upon precept, until the scheme is widely and perfectly understood. It would be ungenerous to doubt that when it is, we shall reach that principle of devotion to the Lord, and that sympathy with the brethren, which only wait to be brought into activity in a worthy cause. In some cases in which the work to be done has been duly appreciated, there have been commensurate efforts; or the gift, small, perhaps, in itself, has been touched with the holiness of sacrifice. This upon a wider scale, and the greatest work we have ever tried to do as a Christian denomination will be done, or be in a fair way towards accomplishment.

One thing, however, is absolutely necessary if the Church-Aid Society is to be more than a convenient financial resource for needy churches, and of moral and lasting benefit. There must exist in the churches themselves a clear and constant sense of obligation to do their own utmost. Any assistance from without that might be supposed to lighten the obligation of a church to provide for its own maintenance to the full extent of its means, would offer a premium to stinginess. Among the earliest results to be looked for from the promulgation of the Church-Aid scheme is, that the churches generally should seriously consider the whole subject of finance, especially with regard to ministerial in-

comes; each church relatively to its own position, and to what might be fairly expected with the means at its command. Another result to be desired is a more solemn and steady regard to the case of the unevangelised masses of our fellow-countrymen, and especially of the unconverted hundreds that are within the reach of our several churches. We want a more just conception of the work to be done, and a larger liberality in order to do it. We are free to confess that we have not yet attained, neither are we already perfect. It is more than probable that there are ideas current amongst us which need correction, and that there are churches to be found in which the standard of giving should be raised. The light which the mere introductory discussion of the scheme cast upon some "things not generally known" was invaluable. The process of reform has begun, but not until every church in our County Associations fairly faces the general question, and has its own auxiliary organisation; and every church member feels an earnest interest in it, are we doing what we could and ought to do for our country and the Church of Christ.

You must pardon me if I have dwelt at too great length on this subject of Church-aid. The work proposed still remains to be done. We have hardly touched it as yet. London so far has done nothing worthy of itself, and the counties, limited as are their comparative resources, might do far more. Without constraint from any central authority, simply after due consideration of its importance and urgency, *we have adopted the work and made it our own*. It was referred, you will remember, to the County Associations for approval; it obtained their assent, an assent followed by their confederation in a national "Church-Aid and Home Missionary Society." But it is far from enough to have great schemes with sounding titles; they are a disappointment and a delusion without commensurate action. It is a noble conception, this of the associated power of our churches for mutual aid, but it has not yet really made its way into the understanding of our denomination. When one thinks of the scanty support it has received in contrast with the munificence which has so honourably distinguished the Presbyterian and Wesleyan Churches in promoting recent important movements, and with the noble liberality of wealthy members of the Established Church in the furtherance of schemes for the extension of Episcopacy, one is tempted to ask the cause of the difference. The contrast is remarkable, and the more, as the unfavourable circumstances of the time might have been expected to affect these several objects equally. If the work before us is the Lord's work, let us, for Christ's sake, do it, according to the measure of our faith in Him, and of our love to His brethren and ours.

When all has been said about schemes and organisations, there still remains the *doing of the work itself*. We may talk about it—may devise and consider ways and means. It is necessary and laudable; but more necessary and laudable still is it to do the work at once, as far as we can, with such means as we have already at command. Each county Union is a Home Missionary Society, each church a home missionary agency, and with "the Spirit poured upon us from on high" our unions and churches will be moved to prompt and energetic action. We want the silver and the gold; we want well-arranged plans of labour; but we want, above all wants, the Spirit of the Son of Man, who came to seek and save that which was lost." All that we have yet done is but preliminary to what we have actually to do. We believe that in our past proceedings the Spirit has been vouchsafed as "the Spirit of counsel." We want that Spirit now more especially as "the Spirit of Might." It shames me to say it, because I have done so little; but I say it, nevertheless—that the walls of our churches must not be the limit to which the preacher's voice shall reach, even as the synagogues and porches of the Temple did not bound the ministrations of the Son of God. Our Master taught in the highways and in the field, on the mountain side and the sea-shore. Religious indifference keeps the vast majority of the people away from us. We provide for them, we wait for them, and we wait in vain. We must go to them if they are to be saved. Happy is that servant who has the gift for open-air preaching. Happy he who, doubting whether he have it, finds in the actual experiment that he is richer in the "grace given to him" than he thought; and happy he, also, who rates it at a high value in another, and honours it accordingly. It is a work which really calls for our best men. Who has not been pained inexpressibly to listen to the rant of ignorant zeal in our highways and elsewhere, and not longed for the physical strength so wasted, and for the boldness and self-possession which, amidst novel and disturbing surroundings, might preach the Gospel of Christ? We want, in my judgment, an order of evangelists, to be recognised as of equal status with our pastors, for this special work. Such an order obviously existed in the primitive Church, for among the gifts of our Lord when He ascended, "He gave some evangelists," to preach the Gospel to the heathen and the unconverted; "and some pastors and teachers," for shepherding the gathered flock. As the two functions are, for the present, at least, practically united, we have to fulfil them as we best can. I would, with all respect, suggest to our younger ministers that they should engage in this more public ministry to the largest extent to which their physical strength and their other engagements will allow. The work will be blessed, and react with benefit on the ministrations of the sanctuary. The great theme of the Christian ministry will necessarily be prominent, "Jesus Christ and Him crucified." He will be the theme by the wayside, in the market-place, or under the oak-tree on the village-green; and, perhaps, the more frequent theme of the pulpit in the House of God. And pardon me if I say, what it has often been upon my mind to say, and which my position as your chairman, by your courtesy, gives me confidence to say, with much deference however, we shall learn to preach short sermons. One of the good things which Mr. Moody did while in England, was to show how effective an evangelical discourse could be which did not exceed half an-hour in delivery. Brevity in a sermon does not imply scanty materials, or slight preparation, but it means much mental discrimination, concentration of thought, and ability in condensation. "It is with words as with sunbeams, the more they are condensed the deeper they burn."

I cannot conclude without expressing, in your name, a deep sense of the value of the labours of the deacons of our churches—of our lay-preachers, of our Sunday-school teachers, of ottage visitors, and of other workers on the various lines of Christian service. We esteem them very highly in love for their works' sake—works of self-denial and holy zeal, quietly pursued, seldom duly recognised, often unknown, accompanied with many a sacrifice of inclination and indulgence to the will and work of the Lord. Brethren, it is enough for you, and for us, if we fulfil our place, if God shall prosper the work of our hands upon us, and give us grace to endure to the end. We ask no more. One by one the workers pass to their rest and reward. All is changing around us. Since I last occupied a similar position to this, in 1865, in this very house, changes either by removal or by death have taken away four-fifths of the entire number of ministers then composing the Association. Since our last annual assembly our brother, the Rev. J. C. Bird, after a brief, but useful, ministry at Hatfield, has joined those who rest. Our friend, Mr. Charles Lees, whose face was so familiar in our committees and assemblies, has left a place vacant among us not to be easily or soon filled. We remain, and the work of God remains. It is our work, too, until we follow them. It may end at an hour when we think not; but it matters not when, if the hour find us in our place, in our service, doing all we can with our life for Christ's sake.

ECCLESIASTICAL MISCELLANY.

MR. HENRY LEE, MP., ON NONCONFORMITY.—The hon. member for Southampton presided at the third of Mr. Dale's lectures on Tuesday evening at Liverpool, and in the course of his remarks, said that Nonconformists had now a larger number of representatives in the House of Commons than before. At the late elections the Nonconformists were the most active section of the party, and the elections were won because Nonconformists were more united than ever before. They now knew their strength and saw how it could be utilised. As Nonconformists they were not eager for Disestablishment except on the soundest principles, without acrimony, and if possible with the consent of the members of the Church of England. As to the Established Church, the compromising policy displayed by the Archbishop of Canterbury would not win them over to the Church of England any more than would the spirit of condescension of Dean Stanley. They did not want a policy of condescension, but a policy of equality.

CONGREGATIONALISTS AND PRESBYTERIANS.—The second of the course of lectures by the Rev. R. W. Dale, M.A., of Birmingham, on the "Rise and Fall of Evangelical Nonconformity," was delivered on Tuesday last week in Hope Hall, Liverpool, the title of the discourse being "Evangelical Nonconformity within the Establishment; the First English Presbytery." There was a very large attendance, every available seat being occupied, and the lecture was listened to with the utmost attention. In the absence of Mr. Hugh Mason, M.P., who had been announced to take the chair, Mr. Samuel Stitt presided, and in opening the proceedings, said he felt special gratification in being there that night to express that feeling of satisfaction which he thought they ought to have in the old flag being so bravely unfurled as it was at this time, and under which some of them had fought for many years. (Applause.) That victory, which had not been accorded to those who had laboured hard in the past, he trusted by the efforts now being made would be obtained by those of the present generation. He saw that the lecture contained a reference to the first English Presbytery, which existed at a time when Presbyterians and Congregationalists were fighting a common battle together, and suffered together, in many a conflict. As they were engaged together in times past so they were still, and he did not know that there was so much difference between the two great denominations as to discourage the hope that a much closer union would be effected between them. (Applause.) The two sects had many things in common, and there was little divergence between them; and so much was to be done by united effort that could not be done single-handed, that he for one hoped to see the establishment of a real substantial co-operation, if corporation could not be secured. The Chairman went on to refer to the question of Disestablishment, remarking that great injury had been inflicted, and still continued to be done, by the alliance of Church and State, and said he hoped, with the disruptive element which was in the Church itself and attack from without, the day was nearly at hand when the Church Establishment would be dissolved from the State. (Applause.) Mr. Dale, who was enthusiastically received, then proceeded with his lecture, at the close of which, on the motion of the Rev. Wardlaw Thomson, seconded by Mr. M. Sparke, a vote of thanks was accorded to the chairman for presiding.

THE PRIMATE'S VISITATION.—The Primate held on Saturday a visitation at Canterbury Cathedral, every person connected with the edifice, from the Dean to the bellringer, being cited before him—a custom, it is stated, which obtains nowhere else. In the charge which he delivered his Grace referred to the work of the Royal Commission on cathedral statutes, of which he is president, and intimated the desirableness of power being given to some authority to adapt the arrangements of cathedrals to the changing circumstances of the times. At Canterbury there appears to be special provision of preachers. There are ten holding the office and name. What they have to do or ought to do by the terms of the foundation we are not told. They are, however, so far wanting to their duty that they have to plead insufficient endowment, and accordingly, in this particular case, the legitimate remedy is to divide the total endowment among half the number, and call upon each of them to double his services. But the Archbishop advocates the appointment of a preaching canon, whose duties would be co-extensive with the diocese. He referred to a clause in an Act of Parliament which would justify an application to this purpose of the funds formerly belonging to the capitular bodies, but appropriated by statute to the general wants of the Church. He even intimated that, as this is the only instance in which such a clause has been disregarded, the disregard amounts to a positive rebellion to Parliamentary authority. At the conclusion of the proceedings in the cathedral, the Dean (Dr. Payne Smith), entertained the Archbishop and the whole of the cathedral body at luncheon in the librarary of the cathedral. The Archbishop on Tuesday concluded his third quadrennial visitation for the diocese of Canterbury at Maidstone. Having shown the impossibility of living a spirital apart from a secular life, his Grace gave an exhortation to the clergy and laity to work harmoniously as far as possible, and to dutifully refer their disputes to the constitutional authorities, and next dwelt at great length on educational preparation for the Church. He advocated the maintenance of institutions having for their object the rendering of pecuniary assistance to eligible candidates for the Church who are not in a position to pay the costs of university training. Finally, the Archbishop advised the clergy to show that they are interested in the secular as well as the spiritual welfare of their flocks, and to devote earnest attention to the religious education of children in day as well as in Sunday schools.

THE CHARGE OF PROSELYTISM AT EASTBOURNE CONVALESCENT HOME.—At the Mansion House, on Monday, the Committee of Distribution of the Hospital Sunday Fund met to consider the case of the All Saints' Convalescent Home at Eastbourne, the award of £500 to which institution was withheld by a resolution of the Council of the fund, in consequence of a statement by Dr. Glover, a member of the Council, that the religious teaching of the institution was turned to proselytising purposes. Alderman Sir Sidney Waterlow, M.P., presided. The deliberations of the committee lasted some considerable time. Dr. Glover, who had made the original complaint, was present, and reiterated his statement that a Nonconformist patient sent to the home for the recovery of her health had been invited to attend the Confessional; had received a manual of prayer, inculcating like doctrine, called "The Guide to Heaven," which was edited by the Rev. Canon Carter, of Clewer, and had been told that John Wesley, the founder of her sect, was not to be believed in. A large deputation from the home attended, headed by Mr. Robert Few, the Rev. E. Ibbetson, the chaplain, and others. They stated that the complaint in question was over four years old; that the then chaplain, who had erred in that respect from ignorance of the rules, had long since resigned; that the institution in its religious aspect was under the whole control and supervision of the Bishop of the diocese; and that all the books and teaching used at the hospital were under that prelate's guidance. Sir Sydney Waterlow and the Distribution Committee unanimously considered that a secular fund like the Hospital Sunday Fund, which received money from all denominations for the care of the sick poor of every creed, had no right to meddle with the religious teaching at the hospital and homes as long as the patients were well treated in a surgical and medical sense. The point was, however, raised that the Eastbourne home had not such a managing committee as would bring them within the rules of the Hospital Sunday Fund. After much deliberation, the committee unanimously decided that the grant originally recommended should be confirmed:—1st. That the complaint made by Dr. Glover referred to facts which occurred at the end of 1876, and which have been entirely disapproved of by the present acting authorities; and secondly, that, as admitted by the deputation, the hospital has not hitherto been managed by a committee of the character contemplated by the fourth rule of the Hospital Sunday Fund, but has been controlled by Trustees. The hospital authorities had now promised to appoint a properly-constituted committee.

EDUCATION IN WALES.—The appointment by the Government of a Commission to inquire into the educational needs of Wales has led to a representative conference at Aberystwith, at which the Baptist, Congregational, Unitarian, Calvinistic, Methodist, Wesleyan, and other nonconforming communions were represented. Several members of Parliament were in attendance, including Mr. William Davies, Pembrokeshire, who presided at the early sitting on Wednesday; Mr. Lewis Pugh, Cardiganshire, who presided at the later sitting on Wednesday; Mr. David Davies, Cardigan Boroughs; and Mr. Charles James, Merthyr Tydvil, who presided on Thursday afternoon. Letters of approval were read from nearly all the absent members for the Principality. It was unanimously agreed to urge upon the Commissioners that the existing grammar schools in Wales should be made perfectly free from all religious restrictions in the appointment to scholarships and exhibitions, that the University College at Aberystwith should have a Government grant towards completing the building, also an annual grant for its maintenance; that it is desirable to establish similar colleges for North and South Wales, the latter to be near some large town suitable for Glamorganshire and Monmouthshire. A lengthy discussion followed. It was proposed that an application should be made for the revocation of the charter of St. David's College, Lampeter, so far as it relates to the granting of decrees, as they are restricted by religious tests. Ultimately, it was unanimously resolved, to ask for a university charter to grant degrees on a perfectly undenominational basis, without reference to the Lampeter charter. Gentlemen are named from each county in Wales to collect evidence and lay it before the committee. Fifteen gentlemen were also chosen to convey the resolutions of the conference to the commissioners.

THE EVANGELICAL ALLIANCE.—The annual conference of the Evangelical Alliance will be held this year at Nottingham, in the week commencing Tuesday, October 19, and probably ending on the following Saturday. The president this year is a Scotch peer, Lord Polwarth, and among the leading persons who are announced as having consented to take part in the proceedings of the Conference are the Right Hon. William Brooke; Mr. Alexander M'Arthur, M.P. for Leicester; the Hon. and Rev. Orlande Forester, Canon of York; Colonel Wilmot Brooke, the Rev. Dr. Sinclair Patterson, Dr. C. Clemance, the Rev. Marcus Rainsford, the Rev. George Edgcumbe, the Rev. Dr. Donald Fraser, and the Rev. A. M. W. Christopher.

THE CHURCH OF SCOTLAND (BLANTYRE MISSION.)—The recently arrived British India Company's steamship *Merkara* had on board two native youths from the above mission, under the care of Mr. R. Ross. The boys, whose names are Lacertha and Kapito, were two of the more advanced pupils at the mission school. They are under the supervision of the Rev. Dr. Rankin, Muthil, at whose instance they have been sent to this country. Among the present pupils at this mission are the sons of four of the Makalolo chiefs—Ramakukan, Chipitula, Katunga, and Masoe.

THE BISHOP OF LIVERPOOL MOBBED.—It is stated, on the authority of the *Liverpool Albion*, that Dr. Ryle, the Bishop of Liverpool, upon driving away from the Church of St. Martin in the Fields, on Sunday evening, was mobbed by a crowd of roughs, several of whom threw stones at the carriage. The Bishop's coachman was struck by one of the missiles. The *Albion* ascribes the discreditable conduct to the Roman Catholic inhabitants of the populous district of St Martins.

At a meeting held at the Chapter House, St. Paul's Cathedral, on Monday, a committee was appointed for the purpose of raising £10,000 as a memorial to the late Rev. C. F. Lowder, to be expended in completing the works begun by him in connection with St. George's Mission.

Mr. Gladstone has forwarded a cheque for £25 to the Rev. Canon Mason, of Truro, in aid of the Cathedral Building Fund, "as a very small token of goodwill to the Cathedral."

HERTFORDSHIRE CONGREGATIONAL ASSOCIATION.

THE annual meeting of this association was held on Tuesday last in the Congregational Church, Bishop's Stortford, under the presidency of the Rev. Thomas Hill, of Finchley, the chairman for the year. There was a good attendance of ministers and delegates from all parts of the country.

After an introductory devotional service,

The CHAIRMAN delivered the address, which we have inserted in another column.

The report of the committee (read by the Rev. D. Davies, of Cheshunt, the financial secretary) stated that the annual meeting ought to have been held in April last, but a combination of adverse circumstances compelled its adjournment to the autumn. The committee were glad to be able to congratulate both themselves and the churches on the real progress made since the Union had been reconstituted. Though great disappointment had been felt and expressed in some quarters that the Church Aid Society had not been taken up more heartily, as far as that county was concerned they had no right to complain, but, all things considered, abundant reason to be thankful. The grant of the Home Missionary Society to Herts in 1878 was at the rate of £160 a year. In 1879 the grant of the Church Aid Society was £200, and this year they were receiving £239. Their own internal income had made equally gratifying progress. In 1877 they raised in the county only £186. In the autumn of 1878 a special effort was made to collect a sum sufficient to meet the requirements of that transition year, and that realised £501. That sum, however, was to cover a year and three-quarters, and therefore was at the rate of £286 a year. Last year the Churches raised calmly, and without pressure, £333 12s. 1d. Putting those items together, their income in 1878 was £346; in 1879, £415; and for the present year £565, every church in the county having joined heartily and loyally in the work. This year, under more favourable circumstances, having been blessed with a bountiful harvest, they might look to a steadily-growing income, for which there was great need. Some of the ministers were inadequately paid, and some of the churches in a depressed condition for want of funds to carry on the work with spirit, and there were some dark spots in the county greatly needing a strong and earnest evangelistic agency. The contribution of the county to the London Missionary Society in 1879 was £660, as against £800 in a previous year. The report concluded by urging the claims of the Church-Aid Society upon the churches.

Rev. R. E. FORSAITH, of Hertford, in moving the adoption of the report, said he should have been glad if the secretary had touched upon one or two other points. They would have liked to have heard something upon the Burials Bill, which had lately become the law of the land; for, although to those who lived in great cities it might be deemed a very small affair, yet to people in small country towns and villages it was a very great event indeed, and something that would render the year 1880 memorable in the history of English Nonconformity. Church ministers, who for centuries had been accustomed to regard themselves, each man, as a sort of Robinson Crusoe, walking about in his graveyard, "monarch of all he surveyed," were monarchs no longer. Parliament had decreed that the churchyards were parish churchyards, and belonged, not to the clergymen, but to the parishioners and to all the parishioners, and that ministers of all denominations had an equal right with the clergymen to go in and perform the services. This was such a grand event that country folk were rubbing their eyes, and were not fully awake to it yet. He did his utmost a short time since on two successive Sundays to explain to his congregation what a glorious thing they had come into possession of; and though he used great plainness of speech, one of his hearers reported that the minister said he hoped it would not be long before he would have the pleasure of interring some of them in the parish churchyard—(laughter)—whereas, what he did say was that he hoped the day would be very distant when he should have to perform that melancholy duty. The Bill, after all, was but a compromise. The clergy made such wry faces over it that, fearing they might distort their features altogether so as not to be recognisable, it was felt necessary to give way on one or two little points, and some Nonconformists had been greatly disappointed, and would rather have waited still longer in order to have the thing in its entirety. He did not agree with them. As Mr. Osborne Morgan had said, it was like a man who was owed £100, and refused £99 19s. 6d., because he could not get the odd sixpence. (Laughter.) He advised them to lay hold of the £99 19s. 6d., and afterwards go in for the other sixpence. (Laughter.) He went to the Liberation Society the other day, and said, "I hope you are going in for the other sixpence." They replied, "Certainly." It was no use to "rest and be thankful." Rest they never could while there was any act of injustice perpetrated towards any man; and as to being thankful, they gave thanks to God who had given them the victory, but they had not to thank the clergy for anything. It was well known that, for the last fifty or hundred years, there was not a single measure tending to promote the welfare of the men of England, and especially Nonconformists, that they had not opposed to the very uttermost. Therefore they meant to go in for the full amount, the whole Bill, the actual £100. (Applause.) "Ah," said some of the clergy, "it is just what we said, that if we yielded to your demand you would still demand something more." It was even so. Scarcely had they done weeping and wailing and gnashing their teeth on the passing of this Bill, than another great movement had been advocated, and that not by Dissenters, but, strangely enough, within the Church itself. Dean Stanley, who had often startled them with wondrous things, had startled them afresh just now, for, in answer to a demand of the *Northern Echo* that the terms of subscription should be relaxed, he actually said that they had been relaxed, that, whether Nonconformists or Churchmen knew it or not, everything had been swept away except the simple assent to the general doctrine of the Church of England. That word "doctrine," rather than "doctrines," had been adopted by the Royal Commissioners, and was meant to encourage Nonconformists of elastic consciences to go into the Church, and also to save the Church from disestablishment. Another subject of very grave importance was the growing indifference of the masses of the people to attendance on public worship. A member in the House of Commons, alluding to the religious census, said the reason why they were so anxious to have it was that they might draw into their net all those who did not claim to be Nonconformists. It was a fact that in London alone there were a million of persons who never attended a place of worship. Their town missionary in Hertford one Sunday evening visited fifty families, and found forty-eight at home; while the Bishop of Manchester told them the other day that out of 1,233 families in a parish in Manchester 903 openly admitted that they never went to any place of worship at all. He would also like to have heard some reference in the report to the manner of conducting harvest thanksgiving services in Nonconformist churches, for he believed they were making a great mistake in imitating the practice of the Church of England, and turning their places of worship into kitchen gardens and greengrocer's shops. Possibly it might be said that he was one of the old-fashioned school. If so he should be very happy to resume his seat and listen to what the advanced thinkers had to say on these and other subjects. (Laughter.) He begged to move the adoption of the report.

Mr. ALLEN, of St. Albans, seconded the resolution, which was unanimously agreed to.

The election of officers for the ensuing year then took place, and, in accordance with the recommendation of the committee, the Rev. R. E. Forsaith was elected chairman. Mr. Woodham Death, of Bishops Stortford, was re-elected treasurer, and the Rev. D. Davies, of Cheshunt, secretary.

On the motion of the Rev. W. CUTHBERTSON, seconded by the Rev. H. GRIFFITH, a cordial vote of thanks was accorded to the chairman, the Rev. T. Hill, for his past services as secretary to the association.

The ballot having been taken for the committee, the following ministers and gentlemen were declared elected:—Rev. R. Alliott, Rev. J. Wood, Rev. Dr. Reynolds, Rev. R. Nobbs, Rev. G. Twentyman, Rev. Henry Griffith, Messrs. Harvey, Francis, and Ironmonger.

CHURCH-AID SOCIETY.

Mr. DE BOCK PORTER said he should be sorry for it to go forth as the expression of opinion of the whole of that meeting that they did not in some measure sympathise with the clergy of the Church of England in the matter of the Burials Bill. They must have remembered that though many of them had behaved, as they thought, badly, still others had honestly bowed to the decision, and were doing their best to carry it out loyally and fairly. (Applause.) It had been a bitter sting for them, and he was surprised that there had been so little protest against it. He moved the following resolution:—

That this assembly regards with thankfulness the increased amount raised in the last two years in this county for the assistance of small and new churches and the support of evangelistic agencies. With much satisfaction it attributes the increase in no slight degree to the stimulating influence of the Church-Aid and Home Missionary Society. At the same time, it considers that the need of the county demands larger provision and greater efforts than have yet been made; and, therefore, strongly advises the immediate formation of auxiliaries in the churches where they do not already exist, and sustained and even increased endeavours where they are in present operation.

He said the resolution would commend itself to all, and the suggestion it contained that auxiliaries should be formed was of very great importance. He hoped that churches which had not hitherto had any auxiliary would be stimulated to do their utmost to ensure a very large increase in the contributions during the coming year.

The Rev. E. J. HARTLAND (the Secretary of the Congregational Church-Aid Society) said he was exceedingly obliged to the assembly for permitting him to say a few words respecting the great organisation of which he was the representative. Going about the country, he had been amazed to find the difficulty in many congregations of making their friends fully understand the nature of the society. One would have thought that the official documents put forth, and the discussions which had been so fully reported, would have made every one thoroughly acquainted with its whole history and mystery. However, finding that that was not the case, a pamphlet had been prepared, tracing the whole thing out as clearly and as fully as possible; and if the friends in that county would only take the trouble to circulate that pamphlet thoroughly in their different congregations, he did not think any complaint would be heard in the future of not understanding the constitution of the society. Reference had been made to the imperfect success which had crowned its work. It had been imperfect in one respect, and possibly in one only—namely, the gathering of funds. But they must remember that the society was formed and started at a time of unexampled commercial depression, and that had to a certain extent hindered its success. He was not in the least discouraged, for it was far better to advance steadily towards success than to bound to it all at once. When the immense audience at Leicester rose up and sang the Doxology after the vote was passed, the feeling came over his mind that disappointment would follow. Ministers' stipends could not be raised all at once, and they could not be placed in the position they ought to occupy except as the result of long years of steady and earnest labour. Two things were necessary to ensure success. They must first have the earnest and hearty support of ministers themselves, and, next, the careful organisation of their congregations—for there should not be a single congregation throughout the whole of England without its organisation for the Church-Aid Society. The income of the society was from £33,000 to £35,000; that must be doubled if any impression was to be made upon the churches or the country at large. £70,000 a-year was the lowest at which they ought to aim, and this might easily be raised if all the churches set themselves earnestly to work. A contribution of 6s. a-year from each member would be sufficient for this purpose. The promised contribution for Hertfordshire for the present year was £326, or an average of 3s. 10d. per member, so that an additional 2s. 2d. per head would raise them to the proper level. That could easily be done, and he hoped pastors and churches would set that before them as the minimum. Reference had been made to what London had been. Unfortunately, London was very much behind the country in the matter of giving, the contribution in London and Middlesex being only 2s. 8d. a member, while in the metropolitan county of Kent it was only 1s. 6d. He mentioned this not at all for the purpose of inducing them to relax their earnestness, but rather to show that there were large districts of the country which had been very much wanting in that respect, and would have to be raised up to the level to which he had referred. During the present winter a very earnest effort would be made by Mr. Albert Spicer, the chairman of the London Union, and by Mr. Mearns, the secretary, to double or treble the contributions from London itself. He hoped they would all act in the spirit of the resolution, and do everything they could to advance this cause.

Mr. G. H. WILLIAMS attributed the want of success in this particular to the inadequate support afforded to the society by the wealthy men of the denomination.

The Rev. R. ALLIOTT said, with all deference to Mr. Williams, they need not trouble themselves about the rich men, for they had not a rich man in the county. If their work was to be done it must be by the middle class men and the poor men. As far as they were concerned they had a duty to do. It was perfectly clear that to a very large extent in their own county there was a very large want of understanding of the work proposed by the society, and consequently a very little interest in it at all. To what was that due, and was there anything they could do towards removing it? It was due in some measure to this: That they had had a Herts Union of Baptist and Independent churches which claimed the hearty sympathy, as it had the full understanding, of the members of their churches; they also had a Herts Association of Independent churches, and that also commanded the esteem and love of them all. People had not understood the disintegration of the Herts Union Society, the absorption of the Herts Association into a new Herts Union, which was not a Union of Baptist and Independents, but was a union of Independent churches, and, what was more, only part of the greater union of the Church-Aid and Home Missionary Society. This great scheme of the amalgamated strength of the churches of their order throughout the country, was one somewhat complicated in its proposed details of management, and had, no doubt, been hard to understand. The remedy was the formation of individual auxiliaries in the churches, and he urged upon ministers and delegates to go home with the determination to carry this thing through, and make it a success.

The resolution was also supported by the Revs. D. MENZIES, W. CUTHBERTSON, J. WOOD, and others, and was unanimously agreed to.

The Session then closed.

Dinner was provided at the Chequer's Hotel, some fifty ladies and gentlemen attending, after which resolutions were proposed with reference to Sunday-schools and the Nonconformist college—aspecial prominence being given to the Bishop's Stortford Nonconformist school. A vote of thanks was also unanimously accorded to the friends at Bishop's Stortford for their hospitable reception of the Union.

THE EVENING MEETING.

In the evening a public meeting was held in the chapel, Mr. Bompas, Q C., in the chair.

After singing and prayer, the Rev. D. DAVIES made a statement with reference to the financial condition of the Union.

The CHAIRMAN then delivered an address on the subject of Church Government. He referred to a remark made by Dr. Angus that the great superiority of Independent Churches over the Establishment, the great thing which made their existence worth fighting for, was the fact that they drew a distinction between real and nominal Christians. With that he thoroughly agreed. That being one of the great advantages of their system, was it not well that they should, from time to time, consider how far they were, carrying out that principle, and how far they were allowing causes, which made the Church of England drift into its present position of being merely the Church of the population, to influence their Churches. One was that there were a large number of persons who did not join their Churches, and yet were know to be Christians, as true and earnest as themselves. Was not that very fact a proof that there was something wrong? The difficulty, however, was not to be got over by letting their principles merge into an assembly of people of all sorts and kinds, but rather by making their Churches such that Christians outside should join them, and those who did not do so should be the nominal Christians of the neighbourhood. If they remembered that it was not for them to lay down too strong lines and too strong barriers around their churches, so as to keep people out of them who claimed to be followers of Christ, that would be one means of gathering in those that were outside. If a man claimed church fellowship as a follower of Christ, they had no right to keep him back, and this being recognised many who were now outside would be willing to come in. They must also make their churches themselves very much more real, and to this end he suggested that there should be distinctive services for church members other than that of the communion at the close of an ordinary service once a month. Far be it from him to say they should harshly exclude others from their services when they might get good from them, but, on the other hand, it did seem in these modern times they were too apt to make the whole of their services common to those who did profess and those who did not care to profess their faith in Jesus Christ, and he asked those who were leaders in their churches to think this matter over, and see whether there was anything in the suggestion worth considering and acting upon in time to come.

The Rev. E. J. HARTLAND then enforced the claims of the Church-Aid Society, explaining its objects and pointing out the mode in which those objects could be attained. He quoted statistics to show the need of further chapel extension, and said that if Congregationalists were to set to work and build 150 chapels in London straight off they would only be doing their proper share towards the evangelisation of the million and a half people in the metropolitan area for whom no provision was made. What was true of London was also true of all their great towns, there being altogether about two and a half millions in England for whom no provision whatever existed, while a great part of that which did exist was such as they could not approve.

Addresses were also delivered on "The best means of reaching the masses," and the question of Church aid by the Rev. JAMES MENZIES and the Rev. R. NOBBS, and a vote of thanks to the chairman brought the proceedings to a close.

The Rev. W. L. Leeman delivered a speech, which was reported a few days ago in the columns of the *Liverpool Mercury*, to some statements in which an able reply has been inserted in the same paper from the pen of the Rev. John Hunter, of York. Mr. Leeman stated that dissenters require more from their members in the matter of theological belief than the apostles did. Mr. Hunter affirms that they require far less than the Church. The worship of the Church includes creeds of which we hear nothing in Nonconformist services. Mr. Leeman talked about the recent, and definitely historical origin of Nonconformity, from which it is evident that it is not a branch of the true Church. Mr. Hunter utterly disputes this reasoning; and adds—"The truest Christian church is not the oldest or largest, but just the one that is most in sympathy with Christ." Mr. Hunter has so completely the better of this reverend gentleman, that we should think he will be a little more careful before he enters the lists again in antagonism to people about whom he writes as though he had never known one of them; or, having known them, had made up his mind to misrepresent and malign them.

NONCONFORMISTS AND THE CHURCH CONGRESS.

THOUGH Leicester is this week extending hospitality on a free and generous scale to an unusually large number of visitors, and though many Nonconformists have kindly thrown open their houses for the reception of guests, both lay and clerical, there has been a little plain speaking by more than one Nonconformist minister respecting Church Congresses in general. On Sunday morning last, for example, the Rev. S. Morley Wright, the minister of Bond-street Congregational Church, in the course of his sermon said: For many years it has been the habit of great bodies of philanthropists and Christians in this country to hold annual meetings of their various Associations. Our own Congregational Union has held such meetings for a period of fifty years, and our London Missionary Society for eighty-two years. Our friends of the Episcopal Church have taken a leaf out of the Nonconformist book in following, though late, our example, the approaching session being the twentieth of their Congress. Now, no man of healthy views and feelings can contemplate these assemblages with indifference and unconcern. It is not necessary to have a perfect fellowship of thought or sentiment with all that marks such gatherings; on the contrary, it is possible, and may be proper, seriously to disapprove of much that belongs to them. And especially must this be the case with regard to the gathering about to be held, for we can never ignore the fact that the Church, so long as it is allied with and subject to the State, is in a false and unscriptural position, and is, consequently, shorn of much of its true power; that while it is sworn to uphold a written and elaborate creed, in which half its members do not believe; and while it teaches sacramentarian errors, and supports priestly assumptions, it is far, far away from the simplicity of Christ and the spirituality of the New Testament. But, notwithstanding all this, we gladly distinguish between a system to which we conscientiously, and because of our fidelity to Christ and His word, object, and the members of that system whom, as Christian men and fellow-labourers in the one Church of Christ, we welcome into our homes and bid "God-speed" in every good work. And remember that the Church Congress itself is not in any way connected with the State, but is a purely voluntary gathering of Christian men for the consideration of important questions affecting the progress of the Kingdom of Christ, and that it has no legislative authority whatever, but is simply a deliberative assembly of members of a particular Church. Remembering this, we gladly open our houses to offer hospitality; we gladly approach our brethren, as we hope to do on Friday evening next, by special address from the Nonconformist ministers of Leicester, and we heartily bid them welcome to our town in the name of the Lord.

At the Unitarian Chapel, a proposal for putting the nation in possession of the National Church, formed the subject of an address by the Rev. J. Page Hopps. He said he accepted, for the time being, the term "National;" the Established Church is "national" now, in no other sense than that it is a Church for which the nation is responsible, which the nation has under its absolute control, and at its disposal. It is true, he said, that the nation has to a large extent outgrown it, but it has lost none of its rights in regard to it. The best thing to do would be to make it in some practical way a National Church, for they would only be deceiving themselves if they fancied that anything they could now do would ever land them in a universal English Church. The time has long gone by for that; but what could be done was to put the Church at the nation's disposal, so as to give all worshippers an open door and a free pulpit. What is really wanted, he continued, is that the barriers shall be taken away; that the sectarian and one-sided character of the Church should come to an end; and that by some bold and generous measure, it should be made possible for the nation, with all its diversities of sentiment and faith, to utilise for religious purposes what we now know as "the Church." The State should say to the nation, These churches are yours, they must be free churches, they must not be made away with in the interest of any conclave, corporation, or creed. If there are those who want churches under the control of the Synods, Assemblies, or Convocations, they are free to provide them and enjoy them; but the churches belonging to the nation must not be appropriated by them as such churches. The national churches would thus be free, but not free to go into bondage, but they would be free to remain free, that each generation, with its fresh thought and varied needs, might enter into its heritage. The State would thus put the nation in possession of its Church, by ceasing to set up any one opinion or mode of worship to the exclusion of all others; and by making it possible for every opinion and every mode of worship to be represented, and to find a home in exact proportion to its needs. It may be said that this means chaos, or the establishment of all opinions. But at all events, the chaos and diversity could hardly be greater than that which now exists in the Established Church, to bewilder the judges, confound the lawyers, and amaze onlookers. In this way the nation would be put in possession of its Church in the only manner possible—by the State ceasing to establish any particular opinion; by allowing like-minded men and women to naturally gravitate into congregations; by permitting each congregation, under certain obvious regulations, to decide for itself, from time to time, how it shall worship, what shall be taught, and who shall teach; and by forbidding any of these free national churches to forestall the rights of after-comers by entering into engagements with conclaves, or by imposing any permanent creeds. It may be said that if the principle of nationalism be literally applied, Mr. Bradlaugh and the Atheists would have to be dealt with as claimants. I entirely disagree with that. The National Church is the nation's, but only *as a Church*, and I agree that it would be misappropriation of property to use the property of the Church for other than Church purposes. The National Church should be open to the nation, but only for the uses of a Church. In the evening the subject of Mr. Hopps' lecture was—"Prophetic Functions as Given by God to Men, considered in contrast with sacerdotal functions as given by the Church to priests."

DEATH OF MR. NATHANIEL BRIGGS.

(From the *Bradford Observer*.)

The career of another of the builders-up of the trade of our town and neighbourhood is closed by the death of Mr. Nathaniel Briggs, of Cliffe Cottage, Rawdon, which took place on Thursday night. No one for many years has been better known or more universally respected in commercial circles in Bradford. As the head of the mercantile firm of Messrs. Milligan, Forbes, and Co. he had the supervision of an extensive business, and his relations both with those from whom he bought and those to whom he sold were of the most friendly and generous character. No one, when he was in his prime, was a better judge of a piece of manufactured goods; and no one was more ready to appreciate services rendered to his firm or his trade. To those who attracted his sympathies he extended a warm friendship, and though his circle was select rather than numerous, the survivors of it will mourn his loss as that of a valued and honoured friend.

Mr. Briggs was born in 1807, and had therefore passed beyond the allotted threescore years and ten. An elder sister of his married Mr. Robert Milligan, who rose from the position of an itinerant tradesman to that of a Parliamentary representative. Mr. Briggs was not only related by marriage, but was an essential factor in the history of the commercial establishment with which Mr. Milligan's name was identified. For many years he was the buyer of goods in the grey for the firm, and in this capacity won the confidence of all with whom he came in contact, not only for his ability to judge, but for his impartiality in judging. It was in this capacity that he secured the confidence of some of the ablest of our manufacturers, such as the late Mr. Joshua Craven and Sir Titus Salt, Bart. His especial friend was the late Mr. Benjamin Harrison, whose memory, with many of us, is still fragrant for chivalric devotion to justice and freedom. With Mr. William Lythall, also, the philanthropist and special friend of the blind, he was on terms of the most intimate intercourse. Not quick at forming intimacies, he was constant in retaining them; and never was hospitality more genial or more generous than that exercised at Cliffe cottage.

In politics Mr. Briggs was a thoroughgoing Liberal, impatient of all social injustice and sacerdotal assumption. He was not a public speaker, but his influence was always exerted on the side of freedom. For Mr. Edward Miall, as the unflinching champion of liberty of thought and speech, he entertained great respect, and testified his adherence to the cause represented in his person, by generous contributions to its support. His main interest in politics, indeed, was in reference to ecclesiastical questions. An Established Church was to him a symbol of spiritual encroachment and social injustice. A Baptist of the most pronounced type, he regarded sacramentarian and sacerdotal pretensions as derogatory to Deity, and insulting to humanity. He believed that no offering would be accepted by Heaven but that of the intelligent and willing mind.

The confidence reposed in him by the inhabitants of the town was shown by his nomination and appointment to the magistracy, the duties of which, so long as ability served, he discharged with integrity and punctuality.

Though he could not be called literary man in the sense of one possessing a deep acquaintance with letters, yet he was, so long as his eye-sight served him, a diligent reader, and, almost to the last, a careful collector of books. The library at Cliffe Cottage is one of the finest in the West Riding, and is especially rich in scarce and valuable works on local topography and antiquarian literature.

Such was the gentleman whose loss will for some time be felt among us. Unassuming but independent, uncompromising though unintruding, he entertained honest convictions with unswerving fidelity. Men more intellectually gifted may be found, but there are none whose opinions were more conscientious, or whose adherence to them was more hearty, than the gentleman whose death we record, and whose loss we deplore.

NORFOLK CONGREGATIONAL UNION.

THE Norfolk Congregational Union held its autumnal meetings at Thetford, on Tuesday, September 21st, at 12.30 p.m. Ministers and delegates from the various Churches of Norfolk met for the transaction of business, during which sitting the following resolution of condolence to the bereaved relatives of the late Rev. J. J. Lee, who was killed in the railway accident at Nine Elms, was moved by the Rev. Philip Colbourn, seconded by the Rev. A. H. Rix, and carried unanimously:—"The autumnal meeting of the Norfolk Congregational Union of Pastors and Church delegates held at Thetford, Sept. 21st, 1880, desires to express its heartfelt sorrow at the sudden removal of the Rev. John Irwin Lee, Rector of St. Peter's, from his devoted labour for Christ in this town; and while it respectfully condoles with the bereaved relatives and friends of this true servant of the Lord Jesus Christ, desires, with them, gratefully to recognise the gifts and graces with which our one great and good Master enriched him, so that he abounded in all loving co-operation with all Christian men in this town, in 'Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, and whatsoever things are of good report.'" In the afternoon, at 2.30, luncheon was provided in the schoolroom. At half-past three an Ordination service was held in the chapel in connection with the settlement of the Rev. A. H. Rix, as pastor of the church. The Rev. G. S. Barrett, B.A., of Norwich, ably conducted the service, and gave a clear exposition of Congregational principles. The introductory prayer was offered by the Rev. Mr. Cope, of Gorlestone, and after the reading of a portion of Scripture by the Rev. W. Parry, of Wymondham, the usual questions were asked by the Rev. R. Hobson, of Norwich. The Rev. W. Griffiths, M.A., of Yarmouth, delivered an impressive charge to the pastor, the ordination prayer being offered by the Rev. E. Cressell, of Watton. The Rev. A. A. Savage concluded the service. In the evening, at 7.30., a powerful sermon to the Church was preached by the Rev. P. Colborne, of Norwich. The services of the day were well attended and highly appreciated.

CONGREGATIONAL CHAPEL, OLTON.

ABOUT six miles on the Great Western line of rail, lying between Acock's Green and the pretty country town of Solihull, is the district of Olton. Not boasting a large population at present, there is a fair promise of its becoming an important suburban district of Birmingham. Until within the last two years the inhabitants of this rural spot had no means of grace, save a cottage meeting, nearer than Acock's Green. In March, 1878, the present pastor of the Congregational Church and his friends, looking about for a home, lighted upon a wheelwright's shop in the locality, and, in the spirit of faith and hope, they rented this humble room, and having fitted it up in a suitable manner, opened it for Divine service. Their faith was rewarded, for very soon an intelligent and appreciative congregation was gathered, and a Sunday-school established. In a few months the friends thus drawn together desired a permanent home in which to worship God, and the building in which they had met, and the freehold site on which it stood, were purchased. No time was lost in providing the present chapel and schoolrooms, which were opened in September, 1879.

On Sunday last, Sept. 19th, the anniversary of the opening of the chapel was held. Sermons were preached in the morning by the Rev. H. J. Craig, M.A., and in the evening by the Rev. J. J. Brown, Wycliff Church, Birmingham.

On Monday the annual gathering of friends took place. The pastor, Mr. Hy. Rudge, presided, and the Revs. W. F. Clarkson, B.A., Edgbaston; J. Bainton, Hastings, Acock's Green, and other gentlemen took part in the proceedings. The report read by the Chairman stated, that towards the £1,000 which had been expended, about £600 had been raised by subscriptions, paid or promised, and by the bazaar lately held at Acock's Green. The seat rents had realised £43, and the weekly offering £38 14s. 5d., or an average of 15s. per Sunday. The Sunday-school numbers 100 children on the books, and an average attendance of 40 in the morning and 60 in the afternoon. The district around the chapel is visited by six ladies, and a good home mission work is carried on among the cottage population by Mr. W. Clark, who for forty years laboured among the lowest classes in Wolverhampton, and is eminently fitted for this work. During the winter months a reading-room was opened for working-men, and the elements of education were given. The report was well received, and earnest words of counsel and encouragement were given to the pastor and people by the gentlemen who took part in the meeting.

CONGREGATIONAL CHAPEL, DAVENTRY.

THIS place of worship in Sheet-street has recently been re-opened after extensive alterations, both externally and internally, under the auspices of Mr. E. R. Hewitt, architect, of London. Compelled by circumstances to adopt the form of an unsightly building of antiquated and blundering construction, the architect has, nevertheless, says a local paper, overcome all obstacles, and has converted perhaps the most ugly place of worship in the country to an elegant, convenient, and well-appointed chapel. The cost of the alterations has been about £500. At the first of the re-opening services held in the Assembly Hall, Mr. R. W. Dale, M.A., preached. The last service there was conducted by Mr. E. F. Ashworth Briggs, M.A., during the absence of the pastor, the Rev. Chas. Allen, who succeeded the lamented Rev. Thos. Adams. On Sunday week Mr. Allen preached in the renovated chapel, and on the following Tuesday evening a social meeting was held in the large school-room, which was crowded. The Mayor (C. Rodhouse, Esq.), presided, and after the preliminary proceedings, Mr. Briggs was requested to present to Mr. and Mrs. Allen a handsome tea and coffee service as a wedding gift from the church and congregation, and in doing so Mr. Briggs said that they had met to celebrate two unions, one of which was the settlement of Mr. Allen over that church, which took place last July. They all entertained love and admiration for Mr. Allen, and they desired most cordially to welcome Mrs. Allen to Daventry, for her husband's sake, and he doubted not they would soon learn to love her for her own. In responding, Mr. Allen said he had experienced nothing but kindness since he had been at Daventry, and he trusted he should be able to prove himself worthy of their confidence. Congratulatory speeches were made by various gentlemen, including one from a Wesleyan, who gave Mr. Allen a cordial welcome to the town. Various votes of thanks, including one to the Mayor for presiding, brought the extremely pleasant meeting to a close.

THE MERCHANTS' LECTURE.

THIS series of Tuesday sermons will be resumed at the Weigh-house Chapel on Tuesday next, Oct. 5, at twelve o'clock. The Rev. Edward White, who was recently elected to fill the vacancy caused by the removal of Dr. Raleigh, will be the lecturer for the month. We understand that his first series of lectures will be generally "On the Tone and Teaching of the New Testament as to Certainty in Religion." The following are the specific subjects for each week:—Oct. 5, "The New Testament Tone of Certainty as to Christianity in General." Oct. 12, "On Certainty as to the Main Facts of the Gospel History." Oct. 19, "On the Certainty Claimed by the New Testament Writers for the Doctrine of Christianity." Oct. 26, "The New Testament Condition of Personal Certitude, an Assurance of Salvation." The lecturer in November will be the Rev. Dr. Allon, in December the Rev. Dr. Kennedy.

We have been requested to publish the following on "The Ancient Merchants' Lecture; its history and Objects," which, it is thought, may on various grounds interest our readers:—

As a surviving institution of Puritanism, the Merchants' Lecture, founded in London in 1672, carries us back to one of the most singular and humiliating crises in our national history. Twelve years had passed since the Restoration, and the popular joy, consequent on the King's return from exile, was now superseded by gloomy misgivings on account of present evils and forebodings of something still more alarming in the future. The closing of the exchequer had created a universal panic; the attempted capture of a fleet of Dutch trading vessels had shocked all men of honour besides disgracing England in the eyes of Europe; but more alarming than all to English patriots and Christian hearts was the iniquitous alliance of our Government with France, and the united attack on Protestant Holland. Loyal Protestants not only mourned over the prevailing immorality of the day, but were grieved to observe the well-known tendency of the Court towards Popish error. Other prevailing evils were Infidelity, Socinianism, and general indifference to religion. An influential band of godly citizens asked themselves if nothing could be done to check the encroachments of Jesuitism and the spread of unbelief.

At this conjuncture the King proclaimed his celebrated Declaration of Indulgence; and although even Nonconformists were alarmed at the King's exercise of a power which belonged to the Parliament alone, many glady took advantage of the temporary liberty accorded them to diffuse among the people the principles of the Reformation.

A union of Independents and Presbyterians decided on setting up a weekly lecture, to be preached on Tuesday mornings, in Pinners Hall, by the leading divines of both denominations, and supported by the substantial

merchants of the city. This week-day service at once became immensely popular; its general influence for good being correspondingly extended. The quaint old Pinners-hall in Broad-street was crowded with eager listeners, some of whom, when there were no railways, nor even coaches, to convey them to the city, travelled on foot from distant suburbs rather than forego the highly-prized privilege. The six original lecturers were men whose reputations sprang from an apostolic zeal—viz., William Bates, Thomas Manton, John Owen, Richard Baxter, William Jenkyn, and John Collins.

The successors of those worthies have also been preachers of high standing in the Church; and the men who have successively filled the office of lecturer are those who have figured most prominently in the history of Nonconformity. Thus Manton, Owen, and Jenkyn were succeeded by John Howe, Matthew Mead, and Vincent Alsop; while the holy Baxter, in 1691, was followed by Daniel Williams, the munificent founder of the library which still bears his name.

At the end of the seventeenth century the Presbyterians instituted a separate lecture at at Salters Hall, which after existing for nearly a hundred years was discontinued. The original lecture was, however, powerfully sustained by the learning and genius of the leading London pastors all through the eighteenth century.

Among the honoured names which catch the eye while looking down the list are Nathaniel Mather, who was succeeded by John Nesbitt, of Hare-court; the patriotic Bradbury, of Fetter-lane; John Hurrion, whose sermons are still of assistance to hard-working students; Richard and Robert Winter; William Bennett, the historian; the Claytons, father and sons; George Burder and his son; Henry Foster; John Pye-Smith; Joseph Fletcher; Robert Vaughan; Samuel Martin; James Sherman, and many others. Indeed, in a paper prepared some years ago it is stated, that "ministers, the most celebrated for learning, ability, and popular talents, were chosen by the subscribers as lecturers, and the respectability attached to the office rendered it an object of ambition among them."

Some of the lecturers have held the office during the greater part of their ministerial life. The longest term was that of Thomas Bradbury, which extended through forty-six years; the next longest service was Joseph Barber's, forty years; Thomas Hall and Thomas Binney, who both held the office for thirty-nine years, coming next in duration. A complete history of this lecture would in itself be a concise summary of the history of Independency in London during more than two centuries. Six lecturers hold office conjointly; and down to the present time seventy have been successively appointed.

The present lecturers are Dr. Aveling, Rev. Newman Hall, LL.B., Rev. J. Baldwin Brown, B.A., Dr. Allon, Dr. Kennedy, and Rev. Edward White. When vacancies occur the selection of successors is made by a committee consisting of subscribers.

After having been sustained for one hundeed and six years at Pinners Hall, the lecture was removed to Old Broad-street Chapel in 1778; but in order to save the rent charged, it was transferred in 1844 to the Poultry Chapel, where the attendance became so small that the service was held in the vestry. During this period the alteration from a weekly to a monthly service was made, and the lecture touched its lowest point, and but for the care of an over-ruling Providence a venerable institution might have become extinct.

In 1869 the lecture was removed to the Weigh-house Chapel; and efforts were made to give more publicity to the service, with encouraging results. In 1870, it was resolved to revert to the original plan of giving the lecture weekly, and Thomas Binney delivered tho first of the new series. The funds required to meet the change from a monthly to a weekly service were met by a generous subscription, and by a substantial subsidy voted by the Coward Trustees. The increase in attendance has since been such as fully to justify the change.

In 1873, for a short period, while the Weigh-house Chapel was closed for repairs and alterations, the lecture was given in the Dutch Church, Austin-friars, where larger audiences were attracted, partly, no doubt, from the great interest attaching to that old and venerable building.

Such, in brief, is the history of the Ancient Merchants' Lecture, the interest in which it is sought to revive and stimulate by this sketch of its original foundation and uses. In an address, circulated some eighty years ago, the managers expressed their belief that the dangers arising from Popery were considerably less than in 1672, when the lecture was established. Whether such a statement can truthfully be made at the present time, in face of the Romanising tendencies which prevail, and of the active advances both of Rationalism and Infidelity, is more than doubtful. The counteraction of these errors by the prelections of godly and experienced ministers, which shall be of a character to arouse the careless, to instruct the ignorant, "to comfort and help the weak-hearted," and "to strengthen such as do stand," was the original aim and intention of the Merchants' Lecture; and as those interested in it, both preachers and hearers, believe that, in spite of the progress made by the present generation, in education, general culture, and scientific attainment, as much need as ever exists for sound and faithful religious teaching, they are determined, God helping them, to endeavour to make this Lecture increasingly instrumental to that end.

With this view, it is proposed by the lecturers to impart further interest to the service, by preaching on such special subjects as shall be suited to the stirring activity of thought and commercial enterprise which characterise the present age, and thus serve to interest the class for whom the lecture is specially designed.

In the great changes which have passed over society in the course of the century, the social and domestic habits of business men have materially altered. The all but universal substitution of a late for an early dinner hour, coupled with removal from city to suburban residences, tends to prevent in many cases attendance on week-night services; it becomes, therefore, more than ever important that this midday lecture, delivered every Tuesday at twelve o'clock, should be made at once a means of grace, and of intelligent religious teaching to those who are disposed to pause in the midst of their business avocations, to consecrate an hour to purposes of spiritual rest, refreshment, and instruction.

Influenced by this wish, the managers of the lecture earnestly invite their fellow-citizens, and those who are in like circumstances with themselves, to take advantage of the teaching thus provided for them by some of the ablest and most enlightened men of the denomination.

To the lecture all are welcome; though it seems desirable to point out that, as it was for merchants this lecture was founded, it is to *men*, first of all, and principally, that this invitation is addressed.

The pecuniary means, from all sources, at the disposal of the managers, including the before-mentioned grant from the Coward Trustees, have never been quite sufficient to meet the expenses of the lecture, and special efforts have had to be made from time to time during the past hundred years to make up deficiencies. The managers are, however, convinced that this difficulty would be overcome if the attendance was more numerous and systematic. They invite ministers, therefore, in a very special manner, to make known to their congregations that such a service exists; and they ask all those who have hitherto attended, and who value the lecture, to influence others to attend, and to contribute to its support.

The aim, then, of the managers in presenting this sketch, is firstly, and principally, to recommend the service for the sake of the spiritual benefits it affords; and secondly, and subordinately, to add to their funds by new and enlarged contributions, which are absolutely necessary if the current expenses are to be duly met. Without such aid there must be the recurrence of a chronic deficit, which, besides pressing hardly on one or two individuals, prevents the possibility of enlarging the scope of a highly interesting foundation, or of making it as useful as it might otherwise become.

EXECUTIVE COMMITTEE.

EDWARD EDWARDS, *Chairman.*
THOMAS LANE DEVITT, *Treasurer.*
WALTER CAPPER.
ARTHUR MARSHALL.
GEORGE F. WHITE.
HENRY WRIGHT.
T. FISHER UNWIN, *Hon. Sec.*

A very graceful act was done by the Congregationalists of Caterham last Thursday evening. The Independent Nonconformists of this beautiful Surrey Valley have, in the course of the past six years, erected a really handsome Church edifice, and one of the most commodious Lecture Halls, with class-rooms attached, to be found anywhere, and have gathered a fine congregation, and a considerable Sunday-school, Young Men's Classes, and a Working Men's Society. The church was erected during the pastorate of the Rev. ROBERT DAVEY, now of Dover; and the cause is greatly prospering under the able and scholarly ministry of his successor, the Rev. JAMES LEGGE, M.A. But the event of Thursday had reference to WILLIAM GARLAND SOPER, Esq., B.A., to whose early and persistent efforts and conspicuous liberality, the existence both of the church and of its buildings is mainly due. Mr. and Mrs. SOPER, and their son and daughter, having been on a visit to South Africa, the Pastor and Deacons, and other friends, devised a pleasant way of receiving them home after an absence of six months. They purchased a magnificent Clock, and other articles, of the value of a Hundred and Twenty Pounds or more towards which a large proportion of the congregation subscribed; and then arranged a social meeting at which to present these tokens of gratitude and esteem. Some two hundred people assembled, and, after tea and music, an Address, inscribed in a choice Album—which also contained a photograph of the church and hall, and drawings of the two previous places of worship in which Mr. SOPER ministered in the early days of the Fellowship—was presented to him, along with the clock and accompanying tokens of regard. Speeches were made by the deacons—Mr. WINTER, Mr. REDGATE, Mr. MASON, Mr. ALEXANDER, and by Mr. LEGGE, who presided. In reply, Mr. SOPER expressed the deep obligation of himself and his wife to their generous friends, and related some of the personal adventures of his voyage and brief sojourn at the Cape. It was an evening to be remembered with pleasure by all concerned.

PROF. FAIRBAIRN ON EDUCATION.

THE session of Airedale College was inaugurated on Wednesday last week, when the opening address was delivered by the Rev. Professor A. M. Fairbairn, D.D., Principal of the College. Amongst the other gentlemen present were the Revs. S. Dyson, Professor Shearer, Bryan Dale, A. Holborn, and J. B. Robertson, Messrs. Robert Yates, William Byles, Robert Milligan, William Anderton, &c. The Rev. B. Dale having read a portion of Scripture, the Rev. J. B. Robertson engaged in prayer.

Dr. FAIRBAIRN, after some preliminary observations, said they could not but be grateful that since they parted the State had grown for them roomier and healthier. It was no longer as easy as before, by insulting the dead, to doubly insult the living. The English churchyards had been declared to be England's, and one more, though far from a final, step had been taken towards making national what an insolent ecclesiasticism had made sectional. And now that the victory had been won, Nonconformists would know how to shame imaginations, extravagant though episcopal, and to show that their love of decency and order was as deep as their love of religion and freedom. Then, too, in what related to education there was much to encourage. Schools multiplied and so scholars increased. This generation had many a burden to bear, but it bore no burdens so certain to be fruitful of good as those it bore for the cause of education. It might be an expensive thing to institute a national system, but once instituted such a system was an imperishable good, the condition of almost every excellence it was possible to realise in society and in the State. An ignorant was ever a gross people—base in their pleasures and low in their pains; but an educated was a capable people, who, in the degree that they had been instructed, were open and able to receive the highest knowledge. And it was to be hoped that the mere multiplication of primary schools would not satisfy the people. Education, early arrested, was as good as lost. No man could achieve anything without the rudiments, but he who had only the rudiments had achieved nothing, was only capable of knowing—not a being that knew. Hence it was necessary that secondary, higher Board and grammar as well as primary schools, should multiply, and that the way should be opened for the ability from all ranks to be perfected by education for the service of the churches and the State. There were indeed some very dangerous tendencies in modern education. It might be enough to specify two of them—the excessive multiplication of subjects and the portentous growth in the functions and sphere of examinations. He knew nothing so fatal to education as the trying to teach too many subjects. It was possible to educate by a few, impossible to educate by many. Teach a child or a young man a few things thoroughly, and they educated—that was, they exercised, educated, and developed his mind—they gave him the love by giving him the reality of knowledge, the method of study, and the art of acquisition. But try to teach him a variety of subjects, initiate him in the rudiments of a dozen sciences, leaving him master of none, and they bewildered, or made a tyro of him—either a man who felt perplexed in the presence of so many things hard to understand, or a man who believed that he carried the universe mapped out in the text-books he used at school. (Laughter.) In this matter a wise parsimony ought to reign, and no book or subject not absolutely necessary to education ought to be allowed. Education was not information or knowledge, but the discipline and development of the mind, the exercise and orderly evolution of all its faculties, mental, moral, and emotional. Next, the things necessary to it were the things that would best secure the end, educe, cultivate, refine the various faculties. Fitness for that end measured and determined the educational value of a subject, and only the subjects that had such fitness ought to have any place in education. By a wise economy in subjects, education might be made much more efficient than it now was, and at the same time a process happier to scholars and easier to teachers. Let them take an illustration. There was no subject that had of late years grown so intricate and hard and utterly perplexing to scholars as English grammar. Into it many elements that were not so much grammatical as logical had been introduced, and the wits of little children were tortured with distinctions that trained intellects used to find it hard to draw. But what was the educational value of all this (to a child) unintelligible jargon as to quantitative, qualitative, distributive nouns? Simply nothing. He did not understand or use his own language any the better for it. His own language was written in its greatest purity and beauty by men who were never drilled in the analytical method and terminology that were the horror and bewilderment of his young mind. Yet they were not ignorant of grammar. They were made masters of the classic tongues, and learned from them to understand and use their own—understood and used it better than he could who had been put through all the agonies of the so-called analysis. The moral was this: The essential principles of grammar were in all Indo-European languages the same. Where a boy had to learn another tongue than his own it ought to be his instruction in grammar, for from it he would form the very mode in which he had to learn it, learn more of what related to style and structure and parts of speech than almost any drill could teach him from his own. But turning from these general questions, he wished to express the pleasure with which he saw signs of a purpose in the churches and colleges to work zealously and earnestly in the cause of theological education. There was no nobler cause, nor one more vital to the churches. Happily, the conditions that were making it every day more vital, were making it every day more capable of being dealt with. The increasing facilities for higher education in our schools and Universities were making it more and more possible for at least certain of our colleges to devote themselves to theology alone. Were they free from arts they could teach theology, but to teach both arts and theology was what no institution, equipped as their colleges were, could do. Where the separation had been accomplished, the best conditions of work were present. The students came disciplined, fresh from the Universities, with all the zeal for study that an academic career could give. The professors could concentrate their energies on one great department of knowledge, master it, and teach it as only a master could. Were any one of the colleges so constituted as to be a real theological school, he would hail the change as the dawn of a brighter day, as the promise of a time when the churches could accomplish sometning worthier than they had yet done for Christ and man. Within their own small circle, and in the degree possible to them, they had been struggling towards more thorough education in arts and theology. Such separation would imply that of the twenty-seven or twenty-eight students connected with that College, eleven were men who had been, or were being, educated at one or other of the Universities. And if it was possible to give them a special education that would complete and perfect their general one, then they ought to be men so skilled and exercised in the truth they believed and taught, as to be able to bear themselves worthily in the face of this cultured and cynical age. Not that men who had voluntarily chosen a shorter course were less worthy or less able. The men who made the most of their college opportunities were certain to be both cultured and capable men. And he could not refuse to testify to the fine spirit that during the last session has animated all the students. He could speak for his colleagues as well as for himself, and say that they found from first to last their work a work of pleasure. They studied so willingly and zealously throughout that the professors could not but teach with zeal and meet them with joy. But, besides those just indicated, there were other hopeful signs. Ideas as to the possibility and need of closer relationship, of more frequent intercourse between their colleges, had found expression, and the authorities were at work trying to secure their realisation. They might all have little to give and much to receive, but it would be well were the little given and the much received. It was hard to say how this most desirable thing could be accomplished. Were it possible to make certain colleges into art schools—one, say, for preparatory training, and another for the higher culture—working expressly for the graduation of its men at London, there would be lifted from the rest the burden of their inadequate arts course, and by the concentration of energy and specialisati of working the conditions supplied of the st results both in arts and theology. Then, too, it might be promotive of a deeper interest in theology and a richer variety of culture, were a transference or interchange of students made possible, were they allowed to go from their Alma Mater for one or even two sessions for some special purpose or study to a sister college or to sister colleges. This was a method followed with the very best results in Germany. The student need not pass his whole curriculum at one University. It was, indeed, not the custom to do so. He selected the Universities where the special subjects he wished to study were best taught, and attended them in the proper order. Many objections could be stated to the prevalence of such a custom among them; yet he was certain the objections to it in theory would be greater than the difficulties would be found in practice. But it were well could such a scheme be debated less from the standpoint of the difficulties in its way than from the standpoint of the good that would follow its adoption. One of the schemes that had been put into actual operation was what had long been called the *Senatus Academicus*. It was with real regret that his colleagues and himself found themselves compelled to withdraw from active co-operation in this scheme. It was certainly, and for very many reasons, a matter of the deepest personal pain to him, the more so as at first he had entered into the proposal even with enthusiasm. But as organised it seemed to them to threaten the efficiency and the independence of their work in theology. It virtually gave to a board outside the college and distinct from—even though it might include—the professorial staff, the power to regulate its studies. To work in connection with the *Senatus Academicus* was certain to come to this—to accept

its subjects for examination as their scheme of studies, to be regulated by them year after year, to teach for the purpose of passing their men with a view to the idiosyncracies of the respective examiners. He did not know that a greater calamity could befall Congregationalism than that in all its colleges the same subjects should year after year be taught, that all its students should year after year be examined in the same subjects by the same men, and that as near as possible all the evils of multiplicity and all the evils of uniformity should be worked into a mischievous combination. It seemed to him that there was hardly anything more to be deprecated than a theological London University, for it would mean to the teaching bodies the loss of freedom, to the men who educated the option of being nothing but coaches to the men who had to pass. On this point they felt most sensitive. There was nothing that they must more jealously guard than freedom in the choice and regulation of their studies, in their extent, order, range, their relation to the men they had to train and the work they had to be qualified to do. They recognised indeed the principle that there was nothing so healthy as publicity. The work that was done in a college ought to be known beyond the college, and in their examination papers some indication at least of what had been attempted stood recorded. (Applause.)

The Rev. Professor afterwards proceeded to deal with the more specific and technical subject of the lecture. After the doxology had been sung, the Benediction was pronounced, and the proceedings terminated.

FAREWELL TO MISSIONARIES.

A SPECIAL service was held in the Board-room of the Misson House, Bloomfield-street, on Tuesday evening, for the purpose of bidding farewell to the following missionaries, who are going out to the spheres of labour indicated after their names:—Rev. J. and Mrs. Emlyn, and Rev. J. Knowles (Travancore), Rev. W. and Mrs. Robinson (Tripatoor, South India), Rev. J. N. Hooker, B.A. (Coimbatoor, South India), Rev. J. and Mrs. Foreman (Guiana), Rev. W. G. and Mrs. Lawes (New Guinea), Rev. J. Sleigh (Lifu, Loyalty Islands), Rev. J. and Mrs. Wewell (Savaii, Samoa), and Rev. T. Insell (Mirzapore). The room was fairly filled with ladies and gentlemen desirous of expressing their interest in the departing missionaries, some of whom were leaving England for the first time. A hymn having been sung, and a suitable portion of Scripture read by the Rev. R. Robinson, the Chairman, W. Gard, Esq., addressed the meeting. Some, he said, of the missionaries to whom they were bidding farewell were going to proclaim the name of Christ where it had never been made known before. Why should they not in after ages be as honoured as those who founded the mission-station of Iona? He trusted that those who were returning to former spheres of labour would find that the seed they had sown was still being blessed, and that all would have a happy and prosperous voyage to their several destinations. The Rev. J. O. Whitehouse then named the various brethren and sisters who were going out. Mr. Foreman first went to Guiana, he remarked, in 1846, and was now returning to carry on the supervision of the native churches. Mr. Lawes, after his twenty years' work in Samoa and New Guinea, did not seem worn out. Mrs. Robinson would find at the station to which her husband was about to remove much to do in the way of female education. The work, accomplished or about to be undertaken, of the other missionaries having been similarly referred to, the Rev. J. R. Thomson, M.A., handed to the chairman a cheque for £20 as a prize awarded by the Senatus Academicus to the Rev. J. N. Hooker, B.A. This having been presented to that gentleman, the Rev. G. S. Ingram addressed the missionaries. He had been asked, he said, to utter a few words of farewell to them. The object of each was the same, although they were going to different fields of labour. The difficulties and discouragements they would meet with would be very much alike. They would have to encounter among the heathen indifference and opposition to the message, and they would be grieved by seeing inconsistencies and backsliding among converts. The greatness of their work, however, should inspire and animate them. Diplomatists sought to reconcile men to one another, but they sought to reconcile men to God. The sympathy of the churches was with them, as the hearty welcome they received when they returned home showed. They were remembered in prayer at every meeting of the Board, in public worship, in Sunday-schools, and at week-day prayer-meetings. They enjoyed, too, the sympathy of angels, whilst the Saviour Himself had promised to be with them to the end of the world. Christ Himself was a missionary, and He wept on account of the discouragements He met with. There was not an effort they could make in which He would not take the deepest interest. Every star helped to lessen the gloom of night, and so did the humblest worker in the field of Christ. Christ did not say, "Well done, good and *successful* servant," but "good and *faithful* servant."

The Rev. R. Robinson, who followed, said that he had just come from Leeds flushed with missionary happiness. He remembered the meeting when they bade farewell to Mr. Dodson and Mr. Cockers, both of whom had since experienced the truth of the Saviour's words that they who laid down their lives for His sake should find it. A fine young man came to him at Leeds, and told him that Mr. Dodson had been his teacher in the Sunday-school, and that he desired to fill the gap caused by the death of that devoted missionary. This young man was learning Latin, and Greek, and mathematics, and hoping to qualify himself for missionary work. At Bradford he saw Mr. Cocker's sister, who told him that a godless and careless trader had, whilst in Africa, become, under her brother's influence, a Christian man. All these things were sources of encouragement. Mr. Dodson left almost a luxurious home in order to give himself to missionary work, and, although his family were not at first favourable to his consecrating himself to the enterprise, they undertook, when they saw that he was resolved upon going, the expense of his education and outfit. When surrounded by tribes clamouring for his life, he wrote in his diary that he should die in full assurance of eternal life, and requested his friends not to go into mourning. The motto found within his locket was, "God helping me, I will." At the conclusion of Mr. Robinson's address, the Rev. A. McMillan offered a deeply affecting dedication prayer. The missionaries were then invited to say a few words. The Rev. W. G. Lawes, who spoke first, referred in grateful terms to the kindness and courtesy which he had received from the directors. He had seen more of them than he ever had before, and could appreciate their difficulties. He had strong faith in the power of the Gospel, for he had seen in Savage Island what it could accomplish. The mission in New Guinea was the grandchild of the mission in Samoa. He trusted that, whilst the growth of a native ministry was encouraged, young men in England would more frequently devote themselves to missionary work, for it was the greatest work in the world. The Rev. J. Foreman next spoke of the pleasure which he had experienced in undertaking deputation work, the results of which, although they might be never known, would not be lost. The Rev. J. Sleigh said that although he had been labouring sixteen years in the mission field, he felt he was still capable of work for Christ. Age should be considered in connection with strength, and the good health he had enjoyed for so many years encouraged him to hope for its continuance. After a few words from other missionary brethren, the meeting was brought to a close.

THE PAN-PRESBYTERIAN COUNCIL.

THE triennial Council of delegates from the various Presbyterian Churches throughout the world commenced its sittings in Philadelphia on the 23rd inst., and is remaining in session throughout the present week. The inaugural meeting of the Council was held three years since in Edinburgh; hence the present gathering forms the second that has taken place. The Council is not a legislative body, but simply a Conference designed to draw together and harmonise the different branches of what is really one Church. It issues no decrees, and yet in many ways its moral influences will have to all intents and purposes the force of law. From telegrams received in this country during the past few days we learn that the good people of Philadelphia spared no pains in their endeavours to fittingly entertain the delegates. A public reception was held on the Wednesday of last week in the Academy of Music, one of the finest halls in the United States. At the reception, which was a brilliant affair, delegates were present from the Presbyterian Churches of England and Ireland; the Established, Free, United, and Reformed Churches of Scotland; the Welsh Calvinistic Methodists, the Presbyterian and Dutch Reformed Churches of the British Colonies in Canada, Africa, Australia, New South Wales, Queensland, and New Zealand; the New Hebrides; Mission of Ceylon; the National Reformed and Free Churches of France and the Netherlands; the Free Church of Germany; the Old Reformed Church of East Friesland; the United, Evangelical, and Missionary Churches of Belgium; the National and Vaud Free Churches of Switzerland; the Italian Free Church; the Waldensians; the Spanish Christian Church; the Moravians, the Bohemian, and Hungarian Reformed Churches; and the Missions in Turkey and India. The latter are represented by native-born clergymen. The United States, in addition to the two great branches of the now united Presbyterian Church, North and South, was represented by the United and Reformed Presbyterians, the Dutch Reformed, Associate Reformed, and Welsh Calvinistic Methodist Churches, with other bodies of varying size; the entire number of different Presbyterian denominations sending delegates being 44. Addresses of welcome were delivered to the delegates by the Governor of Pennsylvania and the Mayor of Philadelphia. Principal Cairns, of Edinburgh, was amongst the subsequent speakers. The following day the delegates marched in procession to the Academy of Music, which was crowded with people. Prayer was offered by Principal Rainy, of Edinburgh, the introductory sermon being preached by Dr. Paxton, of New York. The sittings commenced the same evening, and are being held in the Horticultural Hall, which is decorated with symbols of England, Scotland, Ireland, the United States, Holland, Germany, Switzerland, Hungary, Bohemia, Moravia, France, Spain, and other countries, where branches of the Presbyterian Church exists. At subsequent sittings, papers were read on "The Scriptural Doctrine of Inspiration," by the Rev. Dr. Watts, of Belfast; on "The Influence of the Gospel on Employer and Employed," by Dr. Blaikie, of Edinburgh; and on "The Relations of Science and Religion," by Professor Calderwood. Other papers were read, followed by spirited speeches.

EPITOME OF NEWS.

DOMESTIC.

THE Queen, accompanied by the Prince of Wales and other members of the Royal family, was present on Thursday at a cricket match between the Balmoral and Abergeldie households.

On Saturday the Queen again drove from Balmoral to Loch Callater, where she took a long walk. Earl Granville arrived at Balmoral on Saturday evening, as Minister in attendance on Her Majesty. Principal Tulloch preached before the Queen and Court on Sunday in Crathie parish church which was crowded with strangers. The weather is fine at Balmoral.

Her Majesty, on hearing of the sad occurrence at Naini Tal, at once telegraphed to the Marquess of Ripon to make known her sympathy with the relatives and friends of those who had lost their lives. Her Majesty at the same time expressed a desire to be kept informed of any particulars which may come to hand.

Lord Dufferin, our Minister at St Petersburg, has been visiting the Queen at Balmoral, and has returned to London.

The Duke and Duchess of Connaught have returned to London from Berlin.

The Prince of Wales, who is visiting Sir R. Harvey, M.P., at Indermark Lodge, Forfarshire, has been enjoying the sport of deer stalking.

Mr. Childers, M.P., accompanied by Mrs. Childers and Miss Childers, arrived at Limerick on Friday morning from Galway. He was received at the terminus by the Mayor, the High Sheriff, Mr. Gabbett, M.P., and other gentlemen. The Corporation afterwards presented him with a congratulatory address, to which he returned a brief reply. He then visited the Army Clothing Factory, and in the evening he left for Killarney.

The President of the Board of Trade, the Right Hon. J. Chamberlain, is to make a visit of inspection of the lighthouses on the east coast of England. He will return to Birmingham towards the end of October, when the address voted to him on his retirement from the Town Council will be formally presented at a meeting of the Council.

Lord George Cavendish, late M.P. for North Derbyshire, died at his residence, Ashford Hall, Bakewell, on Friday. His lordship, who had represented the division for forty-six years, retired at the last General Election owing to failing health, in favour of his nephew, Lord Edward Cavendish, brother of the Marquess of Hartington. The deceased was in his 71st year.

Mr. William Bass, brother of the Member for Derby, was attacked with English cholera recently, and died on Friday at an advanced age. Mr. Bass, M.P. for Derby, and Mr. Arthur Bass, M.P. for East Staffordshire, who are both suffering from the effect of recent accidents, are progressing favourably.

Professor Bryce, M.P., whose interest in the Greek question is so well known, has gone to Athens.

Miss Helen Gladstone (the younger daughter of the Prime Minister) has left Hawarden for Nuneham College, where she is to act for a few months as private secretary to the vice-principal.

A potato show, patronised by the Lord Mayor and the Lady Mayoress, was opened on Wednesday at the Crystal Palace.

Mr. Stuart Rendel, speaking at the annual dinner of the Montgomeryshire Agricultural Society, at Newtown, said the farmers were actually paying three times as much in rent and twice as much for labour, and got 15 per cent. less for their wheat, than they did a century ago. The difficulties they had surmounted in the past should give them hope for the future. Mr. Rendel also quoted statistics showing the enormous annual importation of butter, cheese, eggs, fruit, and vegetables into this country, and suggested that the farmers of Great Britain might do well to turn their attention much more than they had done to the production of those articles of consumption.

The steamer *Cupid*, engaged in the traffic between London and Woolwich, was sunk on Saturday evening in the Thames by collision with a large screw steamer. There were no passengers on board the *Cupid* at the time, and the crew were saved by boats that put off from the shore.

The death of a child, belonging to the sect of the Peculiar People, has occurred at Upchurch, near Sittingbourne. The cause of death was diarrhœa, for which no medical remedies were employed beyond the traditional anointing with oil. An inquest will be held on the case.

The Rev. T. Mann, secretary of the Wilts and East Somerset Congregational Union, has received a note from Mr. Gladstone conveying his sincere thanks to the Union for their kind solicitude in passing a resolution congratulating the Prime Minister on his recovery.

Miss Jewsbury, who died in London on Wednesday last week, was a well-known Manchester authoress, the writer of "Zoe," "Marion Withers," "Constance Herbert," "The Sorrows of Gentility," &c. She was an intimate friend of Mr. Froude, Dr. Huxley, Mr. W. E. Forster, Mrs. Gaskell, and Mr. Carlyle, whose influence might be traced in her writing, and who visited her during her last illness. She assisted Lady Morgan in preparing her papers and journals, continuing the work after that lady's death, and her remains will be interred in Lady Morgan's vault at Brompton Cemetery.

The danger of a strike in the Lancashire cotton trade has been removed, for the present, at all events. On Saturday morning the Strike Committee and the Wages Committee met together and resolved to advise the operatives to continue at work for a short time longer, in order to give the masters an opportunity of fulfilling their reiterated promise to grant an advance as soon as trade will permit. This resolution was approved in the evening by a meeting of the weavers' delegates, and meets, it is said, with the general approval of the operatives. It is expected, therefore, that work will continue without intermission.

Lord Lytton, in replying to an address presented by the Hertford Corporation, expressed the hope that the work done by the Indian Government during the last four years would be more appreciated as it became better known.

The *City of Chester*, which broke her shaft some distance off the Irish coast, arrived at Liverpool on Friday evening in tow of three tugs.

At a meeting held at Greenwich on Saturday evening, it was resolved to raise a fund to establish a hospital in memory of the late Canon Miller, the originator of Hospital Sunday.

The Manchester Conservatives have given notice of no less than 3,300 objections before the Revising Barrister, who, we trust, will make it an expensive luxury for them. No objections have been made by the Liberals.

The average price of wheat last week was 39s. 5d. per quarter; during the corresponding week last year it was 46s. 5d. per quarter. The average price of barley last week was 34s. per quarter; during the corresponding week last year it was 41s. 11d. per quarter. The average price of oats was 20s. 2d. per quarter; during the corresponding week last year it was 23s. 11d. per quarter.

An escaped Russian Nihilist, named Hartmann, now in London, sends a letter to the *Daily Telegraph*, denying that he or his friends had anything to do with the placing of the dynamite on the London and North-Western Railway. The Grand Duke Constantine (he adds) has so little political influence in Russia that he is quite safe, even in his own country.

The *Glasgow Herald* states that information has been received from Russian authorities that three individuals left London some days ago for Glasgow, with two nitro-glycerine clocks to be concealed on board the yacht *Livadia*. Constables in plain clothes are therefore stationed on board the yacht, and other precautions are taken to secure the safety of the vessel.

Sir George Campbell, who after the prorogation went to Ireland for the purpose of investigating the land question, is now travelling in Galway.

The Registrar-General's returns (the *Lancet* says) show an unusual excess in the recent recorded cases of suicide in London. During the three weeks ending last Saturday no less than thirty-eight cases of suicide were registered in the metropolis, whereas the average number in the corresponding period of the ten years 1870-79, after correction for increase of population, is but seventeen. The London suicides in the past three weeks have, therefore, been more than twice the average number. Eleven suicides were effected by drowning, nine by cut or stab, eight by poison, six by hanging, only one by gunshot, and in three other cases the mode of suicide was indefinitely described. No record of assigned causes of suicide is attempted, but even if it were very little assistance would be rendered in the way of ascertaining the true cause of the recent increase of suicides in London.

The funeral of Mr. G. F. Grace, the well-known cricketer, took place on Monday at Downend, Gloucestershire, in which village deceased was born, and in which his family had lived for many years. The interment took place in the parish churchyard, and there were between 2,000 and 3,000 persons present, a large proportion being cricketers representing the principal clubs in the West of England, others coming from Oxford, Surrey, &c. The service was performed by the Rev. J. W. Dann, vicar of Downend, and brother-in-law of the deceased. At the graveside the rev. gentleman delivered an impressive and feeling address. A large number of wreaths were sent by friends unable to attend. The Australian team sent a message of condolence with Mrs. Grace, the deceased's mother.

The autumnal Conference of the Band of Hope Union of the United Kingdom was held at Nottingham on Monday. Two hundred and fifty delegates were present. It was stated that in the York Union there was a membership of 80,000, of which 15,000 are to be credited to Bradford, and 18,000 to Halifax. A paper was read by Mr. M. Field, urging the extension of the Union system in rural districts. At a public meeting in the evening, the secretary to the Union stated that it comprised nearly 4,000 Bands of Hope, having a membership of 500,000, and an income of £1,500.

While in the act of having his photograph taken, the Rev. E. P. Blunt, rector of Spetisbury-cum-Charlton, was seized with a paralytic stroke, and expired. The deceased was aged seventy-five.

Mr. John Bright has consented to open a new Junior Liberal Club at Birmingham in November. There will be a great meeting at the Town Hall in connection with the ceremony, at which Mr. Joseph Chamberlain will take the chair, and numerous members of Parliament are expected to be present.

On Monday Mr. A. Charles, Q.C., Mr. A. V. Dicey, and Mr. R. S. Wright, the Commissioners appointed to inquire into the conduct of Parliamentary elections in Canterbury, opened the proceedings at the Town Hall. Mr. Charles, who acted as president, reviewed the circumstances which had led to the Commission being issued, and observed that the labours of his colleagues and himself would not necessarily be limited to the general election.

THE TERRIBLE LANDSLIP IN INDIA.

THE *Times* Calcutta correspondent, writing under date September 26, supplies the following description of Naini Tal and additional particulars of the disastrous occurrence at that station:—The place differs in one important respect from other Himalayan *sanitoria*. Instead of being perched on a series of hill-tops, like Simla, Mussoorie, and Darjeeling, Naini Tal lies for the most part in a small basin, the greater part of which is occupied by a lake about a mile long, and which is dominated on all sides by lofty mountains. Landslips on a small scale have been matters of not infrequent occurrence there, and it has been often pointed out that many of the houses were most unsafe. No serious measures, however, have ever been taken to prevent accidents, and up to the end of the week before last the regular inhabitants and a crowd of summer visitors continued to live in a fool's paradise. The station has the reputation of being the prettiest in the Himalayas. It is the only one in which lake and mountain scenery is combined. Naturally it is a favourite resort of visitors, and up to the moment of the accident their numbers were being daily increased by people running up from the plains to spend the autumn holidays in the hills.

About the middle of the week before last meteorological observers at Calcutta reported that a small cyclonic vortex had formed in the Bay of Bengal, and passed inland in a north-westerly direction. It seems to have caused an abnormal rainfall wherever it passed, notably in the upper Doab and Rohilkund. Rain began to fall heavily at Naini Tal on the evening of Thursday, the 16th, and continued almost without intermission till noon on Sunday, the 19th. It is said that the gauge showed a fall of twenty-five inches in forty hours. On Saturday morning the danger first became apparent even to the most careless. A small landslip occurred near the Victoria Hotel, carrying away an outbuilding, and killing an ayah and child. Mr. Taylor, the magistrate in charge of the station, with a body of police and working party from the Depôt, under Captain Balderston, 34th Foot, Station Staff officer, immediately repaired to the spot, and commenced to clear away the *débris* and to try to divert the course of a torrent which threatened the hotel and some other houses. The hotel was full of visitors, including Mr. Justice and Mrs. Straight. The warning in the morning gave them all time to seek safety elsewhere, but some, unfortunately, sought shelter in the library—a portion of the Assembly Rooms building close to the lake. About half-past one the great catastrophe happened. An eye-witness thus describes it:—"A noise, a vision of parting earth and moving trees, a rush of matter towards the lake, a roar of water and of falling material, and then a deep brown smoke, rising in slow wreaths through the gloom and furious rain. A great wave of water, caused by the precipitation of part of the Assembly Rooms and an immense mass of earth into the lake, swept across its length some 5ft. high. It dashed over the sluice-gates at the entrance of the gorge with such power as to sweep away several persons standing by them. Sir Henry Ramsay, Commissioner of Rumaon, was all but carried away by the wild rush of the waters."

A correspondent of the *Pioneer* gives a most graphic account of the catastrophe:—"At one o'clock all seemed well, and the working party were busy at their task at the bottom of the precipitous ascent which overhung the hotel. At half-past one Naini Tal was startled by a sudden and sullen roar, louder than the simultaneous crash of heavy guns, followed by a prolonged rumbling as of distant thunder, and then by an ominous silence. Vast clouds of dust rose heavenwards through the murky atmosphere, enveloping in one dense shroud the tract of ground from the hotel to Bell's shop, and onwards to the Assembly Rooms and the lake. The whole place shook as though an earthquake had passed. The water of the lake rose in a moment far above its usual limit, and swept in a massive wave towards the weir. Then all was still. From the top of the lower spur, under which the Victoria Hotel had stood a minute before, down to the edge of the cricket ground, nothing was to be seen but a vast expanse of loose earth, beneath which lay buried hotel and garden, road and orderly-room. It was as though some giant had dropped half a mountain on the spot, blotting out, in a moment, every feature of the scene, filling up the hollows, and reducing to one dead slope all that lay below. Deep below lay the working party. Not a vestige of them was to be seen; only the lone hillside, silent and dark. Meanwhile the cricket and polo grounds presented a strange contrast to the gentle sweep above. Towards the pavilion they were intact, save for the streams of water pouring in every direction, but on the other side was simply an enormous mound of vast extent and varying height, a tangled mass of broken walls and roofs, fallen trees, and heaped-up earth in horrid confusion, with spoils of the shop and orderly-room. Saddest of all was the spectacle of the few corpses that were visible among the ruins.

"Never was havoc more sudden, more awful, or more complete. Without a moment's warning, without a premonitory rumble to awaken suspicion, down came the enormous landslip, burying in deadly embrace the hotel and the working party behind, engulphing orderly-room and shop, Assembly Rooms and library, with almost every living soul they contained. Of the number of people in the shop, all save four, of whom three were women, were swept away. Working parties were at once formed, but progress was slow. Engineers and medical officers gave the opinion that there was not the remotest chance of the survival of any who lay entombed beneath the ruins. Soon darkness overspread the scene like a heavy shroud, and all was silent as the grave, save for the sighing of the wind, the beating of the rain, and an occasional peal of distant thunder. A sadder scene I never saw. It was worse than a battle-field."

The news of the catastrophe has caused a profound sensation throughout the country, and for the moment the Afghan War and all other topics, domestic or foreign, have sunk into insignificance beside this awful calamity. It is announced that the Queen has telegraphed an expression of her sorrow to the Viceroy. Steps are being taken to raise a fund for the widows and orphans of the killed. The number of natives who perished is not yet known, but it can hardly have been under fifty. It is doubtful whether it will ever be accurately ascertained, as the enormous mass of earth which fell will render it a most costly, and indeed almost impossible task to thoroughly exhume all the dead.

The heavy rain which had so disastrous an effect at Naini Tal has done much damage in other parts of the country. The Oude and Rohilkund line is interrupted near Moradabad. While thus deluging a great part of Upper India, the cyclonic vortex has almost entirely avoided the districts where rain is most wanted. All fears regarding the crops are now dispelled in most parts of India. Fairly good rain has fallen in the Deccan, and in some districts the outlook is described as most promising. The condition of the people is said to be good.

ST. GILES'S OPEN-AIR MISSION.

THE friends of Open-air Missions have seldom had a more favourable season for their work than the one just passing from us, and never have the friends of this enterprise been more assiduous in their efforts. East, west, north, and south preaching and singing bands have got out into the thoroughfares of the metropolis, earnest in their endeavours to arrest the ears and hearts of passers-by. Last Sunday, being the last Sunday in September, appears to have been the day chosen by the more prominent leaders of this work to close the campaign for the summer, and it is usual to bring all the forces available into the field on that day for special work. Accordingly, this custom was adopted by the friends in St. Giles's. Mr. Wm. Harrison, who takes the lead in this work, called together his friends and helpers, and, with the united efforts of preachers, tract distributers, and singers, was able to accomplish a good day's work. A published plan, headed "At Work for God in Five and Seven Dials," gave details, stating time and place of sixteen meetings, ten of which were to be held in the open-air and six in the mission premises, Moor-street, The Dials, St. Giles's, all of which were carried out in detail and order. In the afternoon a large singing band was formed, chiefly of men who sing through the streets, arresting the attention of the people in their own homes, and six or seven short addresses were given at the various corners of the streets to the people thronging their windows and doors. Large and attentive congregations were gathered during the day at various points of the district from the market and fancy dog and bird shops with which the neighbourhood abounds. During the summer, seventy-seven of these open-air services have been held in The Dials; and those best qualified to know state that the congregations have been at once large, attentive, and thoroughly characteristic of the district. One of the pleasing features of this work is the respect with which it is treated by the public, for Mr. Harrison stated on Sunday morning that he had not had a single interruption during the whole season.

WE understand that with a view promptly to meet the wants of members of the denomination, the *Christian World* will publish a daily morning report of the proceedings of the Autumnal Session of the Baptist Union which will be held in London on Monday next, and following days.

GLEANINGS.

THE owner of a pair of bright eyes says that the prettiest compliment she had ever received came from a child of four years. The little fellow, after looking intently at her eyes a moment, inquired naïvely, "Are your eyes new ones?"

The surface of the sun is said to be broken by twenty-three spots, covering an area one-fifth of the sun's diameter, being the largest break seen for the past ten years.

The teacher had been telling the story of David, and said in ending, "All this happened more than three thousand years ago." Whereupon one little witch looked up and said, "Oh, ma'am, what a memory you have got."

"Which is the more delicate sense—feeling or sight?" asked a professor. "Feeling," responded a student. "Give a proof of it, with an example," said the professor. "Well, my companion, Smith, can feel his moustache, but nobody else can see it," responded the student.

Grandfather: "You are the dullest boy I ever saw Charlie: "You must not expect me to understand things as quickly as you do, grandfather, because you don't have the trouble to get 'em through your hair."

"OUT OF CONDITION."—In an action that was recently tried at Westminster Hall, when the question in dispute was as to the quality and condition of a gas-pipe that had been laid down many years before, a witness stated that it was an old pipe, and therefore out of condition. The judge remarking that "People do not necessarily get out of condition by being old," the witness promptly answered, "They do, my lord, if buried in the ground."

THOUGHTFUL.—"I shall feel so lonely, dearest, when you are gone," said a young husband, as he put his wife in a railway carriage for the seaside, and, clinging to her fondly, awaited the signal of departure. "Charlie, dear," she answered reassuringly, "I have provided against all that. Mamma will come and stay with you until I return; and, as she's very timid, you'll remain at home of an evening and keep each other company."

The very word *humanity* dates from Christianity.—*Max Müller.*

Truth and love are two of the most powerful things in the world; and when they both go together they cannot easily be withstood.—*Cudworth.*

A HOME THRUST.—Dr. Emmons, the able New England divine, met a Pantheistical physician at the house of a sick parishioner. It was no place for a dispute, but the abrupt question of the Pantheist was, "Mr. Emmons, how old are you?" "Sixty, sir; and how old are you?" "As old as creation," was the triumphant response. "Then you are of the same age with Adam and Eve?" "Certainly; I was in the garden when they were." "I have always heard that there was a third party in the garden with them, but I never knew before that it was you."

THE PHOTOPHONE.—The rare metal selenium has the property, when acted on by more light, of offering more resistance to the passage of electricity than when in darkness. Mr. Graham Bell, availing himself of this property, has arranged an apparatus by which a ray of light falling on a selenium cell repeats sounds uttered at the back of the mirror reflecting the ray. The cell is placed "in circuit" with a battery and telephone, and the sounds are distinctly audible at 200 yards. It is believed, though not proved, that they would be audible at any distance to which light can be thrown; and if so, most important improvements could be effected in heliography, and messages from balloons might in war be transmitted with ease without a descent. Mr. Bell has also invented an instrument of extreme interest, though as yet without practical application. "By means of a perforated disc rotating before a fixed perforated screen a beam of light was rapidly interrupted. These rapid alternations of light and darkness falling on the selenium produced a musical note in the telephone, the rotating disc itself being absolutely silent," a phenomenon which suggests strange thoughts. Suppose our descendants get an audible message from a star. That cipher would be worth deciphering.—*Spectator.*

THE POPULATION OF THE EARTH.—According to the sixth issue of Behm and Wagner's well-known publication, "Die Bevölkerung der Erde," the present population of the earth is as follows:—Europe, 315,929,000; Asia, 834,707,000; Africa, 205,679,000; America, 95,495,500; Australia, and Polynesia, 4,031,000; Polar Regions, 82,000—giving a total of 1,455,923,500, showing an increase since the last publication, nineteen months ago, of 16,778,200. The following are the populations of various countries of Europe with the dates to which the figures refer:—Germany, 1875, 42,727,360, estimate end of 1877, 43,943,334; Austria, end of 1879, estimate 22,176,145; Hungary, 1876, 15,506,715; Austria-Hungary, 1876, 37,342,000, estimate for end of 1879, 38,000,000, Switzerland, 1878, estimate 2,792,263; Belgium, estimate 1878, 5,476,668; Netherlands, estimate 1878, 3,981,887; Denmark, 1878, 2,070,400; Sweden, estimate 1878, 4,531,863; Norway, census 1876, 1,818,853; Great Britain and Ireland, estimate 1879, 34,517,000; France, census 1876, 36,905,788; Spain, census 1877, 16,625,860, including the Canaries (280,388), Balearic Islands (289,035), and Ceuta and other places in North Africa (12,179); Portugal, census 1878, 4,745,124, including the Azores (264,352) and Madeira (132,221); Italy, estimate, 1878, 228,09,620.

A TORPEDO AFTER A MAN.—The inventor has constructed a self-propelling torpedo which possesses the peculiarity of being able to be used on land as well as in water—a result which was obtained by fitting it with wheels. He undertook to exhibit this torpedo to a committee of naval officers at Lyme, last August. A canal-boat to be blown up had been anchored some distance from the shore, and it was understood that the torpedo would start from the beech, proceed to the canal-boat, blow it to pieces, and return to the shore, where a subsequent experiment would demonstrate its efficiency on land. Whether the inventor had been guilty of ill-treating the torpedo, or whether it was a peculiarly vicious one, we have no means of knowing. We do know, however, that after it had gone a few roods in the direction of the canal-boat, it turned round and came rapidly and with undue ferocity towards the group on the beach. The naval officers hastily retreated, but the torpedo paid no attention to them. On landing it made for the inventor, who fled with every symptom of extreme terror. In vain did he seek to outstrip his pursuer. The torpedo followed him across the country, jumping ditches, climbing fences, and steadily gaining on him. Happily, he recollected that the torpedo could not turn quickly, and so when he was nearly overtaken he suddenly doubled on his pursuer and ran towards the village. The torpedo turned and followed him, gaining so long as the inventor kept straight on, but losing a little at every turn. He was nearly exhausted when he finally reached his own workshop, the door of which stood open. He dashed in, shut the door, and dashed out again through a rear window, just as the ferocious and baffled torpedo flung itself against the door, and, exploding, blew the workshop into small pieces. No account of this incident has hitherto been published, for the obvious reason that the inventor was interested in keeping it secret. It is, however, every bit as true as many of the stories which have been told of the wonderful feats accomplished by other and tamer torpedoes, and it gives us a glimpse of the terrible consequences which may follow if our torpedoes should become rebellious and devastate our cities and towns, instead of annihilating the ships of the enemy.—*New York Times.*

Mr. Wendell Phillips is described by the Boston *Courier* as riding up Mount Wachusett, and meeting on the summit a friend, who addressed him thus: "Well, Mr. Phillips, I never expected to meet you so near heaven as this." "You never will again," Mr. Phillips retorted dryly.

News of the Free Churches.

CONGREGATIONAL.

— The Rev. John Kershaw has been ordained to the pastorate of the Victoria-street Church, Bishop Auckland.

— The churches in Manchester, Salford, and district have been invited to join in a series of concerted special services.

— A bazaar has been held at South Creake, Norfolk, in aid of a fund for the renovation of the chapel with cheering results.

— A bazaar was held at Mattishall, Norfolk, in aid of the fund for the restoration of the church (Rev. G. Giles, Pastor), and realised £70.

— On Sunday, collections on behalf of the London Missionary Society were made in the various Congregational churches throughout Bradford.

— The Rev. J. P. Wilson, of Huddersfield, has been made a member of the Pastors' Retiring Fund, through the kindness of his congregation.

— Anniversary sermons were preached at Rusholm on Sunday and Monday by the Revs. J. Thomas, of Llanelly, and M. D. Morgan, of New Colleges, London.

— Mr. W. H. Bradford, of Stanstead, Essex, has accepted a cordial and unanimous invitation to become the pastor of the church, High-street, Leiston, Suffolk.

— Edgehill Church, Liverpool. On the 22nd inst. a cheque for £75 was presented by members of the church and a few friends to the Rev. J. Cottingham who has recently resigned his pastoral charge.

— A meeting was recently held at Bethany Church, Glasgow, to take a temporary farewell of the pastor, the Rev. Robert Dey, who has since started on a sea voyage of several months for the benefit of his health.

— The Rev. S. B. Driver, who has succeeded to the pastorate of the Congregational Church, Lowestoft, has entered upon his ministerial labours, and it is hoped that a large amount of spiritual success will be the result.

— Several reports of harvest thanksgiving services have reached us. These, together with many other items of denominational news, we are compelled to omit this week, owing to the pressure upon our space.

— The Merchant's Lecture will be delivered every Tuesday during the month of October by the Rev. Edward White, at the King's Weigh-House Chapel, City. The service will commence at 12 o'clock, and last for one hour.

— The Rev. F. Hastings, of Weston-super-Mare, who had been invited to accept the pastorate of the Memorial Church at Bishopston, announced to his congregation on Sunday evening that he had determined not to sever his connection with them.

— An earnest appeal is made by the congregation of Tyndale Chapel, Gloucester, for help to extinguish

a debt of £785. Under the present minister, the Rev. G. Typo, considerable progress has been made, but the people are too poor to grapple with the debt alone.

— The Rev. J. M. Sloan has been appointed pastor of the newly-formed Congregational Church, at Gourock. This is the body that left the United Presbyterian Church on the deposition of the Rev. David Macrae, and presented a call to that gentleman.

— A new Sunday-school in connection with Zion Chapel, Settle (pastor, Rev. G. H. Brown), was opened on Sunday and Monday last. Sermons were preached by Rev. J. M. Calvert. The school has been much needed, and will be a valuable addition to the chapel property.

— A bazaar has been held in connection with Lady Huntingdon's Chapel, Bodmin, Cornwall, to defray the expenses incurred in the purchase of a minister's house, at the cost of £700. The bazaar, which was opened by the Hon. T. C. Agar Robartes, M.P. for East Cornwall, realised £220.

— Dr. George Macdonald preached last Sunday evening in Salem Chapel, York, to a crowded congregation. The sermon, which was a most characteristic and impressive one, on the duty and divinity of obedience, was founded on the text (Mark ix—7), "This is my beloved Son: hear Him."

— Tottenham Court-road Chapel was reopened on Sunday week, after alterations and repairs that have cost about £2,000. The Rev. Jackson Wray preached the two last Sundays, when the collections amounted to £91; and gave a lecture on Hugh Latimer, which added £14 5s. more—total, £105 5s.

— On the 19th inst. a farewell address was delivered in the Church, at Marsh Gibbon, by Mr. Thomas Hireson, who has for some time past been assisting the Rev. D. G. Truss, pastor. On Friday Mr. Hireson left for Ruardean, Gloucestershire, to take charge of the Congregational Mission Church there.

— The Rev. G. H. Sandwell preached his farewell sermons at Crown-street Church, Ipswich, on Sunday last, prior to his leaving for Uxbridge, where he has accepted the pastorate of Providence Chapel. The congregations were large at both services. Mr. Sandwell commences his ministry at Uxbridge on Sunday.

— We are glad to hear that Mr. Heber Evans, after a prolonged illness of many months, is fast recovering strength, and expects to be able to resume his work early in October. His many friends all over the country will be very pleased to see and hear him again after his enforced rest and silence of such a duration.

— Rev. W. M. Statham has been lecturing on "Personal Preparation for Spiritual Work" at the Congregational Institute, Bristol; the same evening the students were also addressed by the Rev. J. Wills, from Madagascar, on "The Advantages of Foreign Service," by the Rev. F. W. Clarke, B.A., of Frome, and by the Rev. U. R. Thomas.

— In connection with the Bristol auxiliary of the London Missionary Society a ladies' meeting was held in the Highbury Lecture Hall at the close of last week. The chair was occupied by the Rev. Alexander Wilson, of Brunswick Chapel. The report, read by Mr. Jack, showed that the receipts of the ladies' association for the year had been £177.

— The Rev. G. Lyon Turner, M.A., has been appointed to succeed the late Rev. Professor Herbert as Professor of Philosophy and Church History at the Lancashire Independent College. Mr. Turner is a gold medallist in the University of London, and was for ten years Professor of Philosophy and other subjects in Hackney Theological College.

— The English Congregational Association for Merionethshire held its half-yearly conference on Monday, Mr. David Griffith, chairman of the district, presiding. Reports were handed in from each station, and the starting of English services at Harlech was reported. It was agreed to recommend the case to the Annual Assembly for pecuniary assistance.

— On the 22nd inst. about fifty teachers connected with Stratford Church met together to present Mr. W. J. Purver with a testimonial on his retirement from the post of secretary and assistant-superintendent, in consequence of his leaving the neighbourhood to accept a new appointment under the London School Board at Lewisham High-road. The Rev. J. Knaggs presided.

— Extensive alterations and improvements have been effected at Loughborough-park Chapel, Brixton, of which the Rev. D. A. Herschell is pastor. Not only has the interior been beautified generally, but an end gallery has been erected, which materially improves the appearance of the structure, in addition to providing extra sittings. Externally a great change has been wrought upon the building by the erection of a dwarf tower. The alterations are now completed, the services of late having been conducted in the schoolroom attached to the church.

— The Rev. Professor Fairbairn delivered an opening address of the winter session to the students of Airedale College, Bradford, on Wednesday week. He said they could not but be grateful that, since they parted a few months ago, the State had grown for them roomier and healthier. It was no longer as possible as it was, by insulting the dead, doubly to insult the living. The English churchyards had been declared to be England's, and one more, though far from final, step had been taken towards making national what an insolent ecclesiasticism had made sectional. Now that the victory had been won, Nonconformists would know how to show that their love of decency and order was as deep as their love of religion and freedom.

— On Monday evening, 27th inst., a special meeting of the church and congregation at Finsbury-park Congregational Church, Seven Sisters'-road, was held in the schoolroom, the minister, Rev. G. Snashall, B.A., in the chair, for the purpose of taking steps to carry out the erection of the proposed new church. After a full discussion, the subjoined resolution was passed unanimously:—"That the following gentlemen (names mentioned) be appointed a committee, with power to add to their number; and that they be requested to proceed at once to consider and determine upon the best course to be adopted in the erection of the new church on the site of the present iron building, and to report the result of their deliberations to a subsequent meeting."

— At the quarterly meeting of the Manchester and Salford and District Congregational Ministers and Deacons Association, the following resolution was adopted on the motion of Dr. Woodcock, seconded by the Rev. John Rawlinson:—"That this association, having heard the report of the committee, cordially approves of the proposal to invite the Congregational Union of England and Wales to Manchester in the autumn of next year, and hereby instructs the secretary to prepare a letter of invitation, to be signed by the president on behalf of the churches, and to be conveyed to the executive of the Union by the Revs. J. A. Macfadyen, Thomas Willis, and Thomas Green, and two laymen, at the meetings of the Union to be held in Birmingham early in October."

— The new church at Flore, near Weedon, was opened for Divine service on the 21st inst., the sermon on the occasion being preached by the Rev. George Nicholson, of Northampton. The public meeting in the evening was presided over by E. F. Ashworth Briggs, Esq., and the following ministers were present: Revs. J. Arnold, Geo. Nicholson, W. E. Morris, W. J. Mills, J. Ruston, A. Smith, J. C. Robinson; and W. Edward, C. A. Allen, C. A. Lyon. The Rev. J. L. Jones, pastor, read the report, which showed the total cost of the building to be £720. The Rev. John Oates, co-pastor of the Rev. J. Arnold, preached on Sunday last, when the announcement was made that the building is now free of debt. The total sum realised at the opening services was £46.

— On Monday last, in connection with Mayfair-green Church, West Bromwich, the memorial-stones of a mission chapel were laid by Mr. Cooksey, senior deacon, and by the pastor, the Rev. J. H. Snell (on behalf of R. S. Hudson, Esq.) This work is the outgrowth of cottage and open-air services which have been held in the district for a considerable time. Efforts have previously been made to secure such a building, but without success. But since a general revival has been experienced in the mother church, all the agencies have received additional life, and the mission chapel has been started with every prospect of success. On Monday there was a large attendance, and the friends deposited on the stones nearly £160. After this they moved to another part of the town overlooking Dartmouth-park, and Mr. H. Liebrecht, from the Adelphi Chapel, London, laid the memorial-stone of a manse.

BAPTIST.

— The Rev. J. A. Spurgeon preached at Banbury on Sunday last.

— Mr. G. H. Kemp has accepted the pastorate of the church at Alford.

— A new church has been formed at Carlisle, with encouraging prospects.

— Special Harvest Thanksgiving Services were last week held at Maesycwmmer among the English Baptists.

— Harvest thanksgiving services have been held at Horley, Surrey, Buswell, Cambs., and other places during the week.

— A new chapel, to seat 130 persons, has been opened at Little Coxwell. The Rev. G. W. McCree preached on the occasion.

— Mr. Spurgeon is progressing, though somewhat slowly. He hopes to be able to preach on Sunday next, and to be at the Orphanage on Monday.

— We are requested to inform our readers that the present address of the Rev. W. Walters, late of Birmingham, is Claremont, Rhyl, North Wales.

— The Rev. James Maden, of Macclesfield, has accepted an unanimous invitation to become the pastor of the church in Cemetery-road, Sheffield.

— A new chapel is contemplated at Alloa, N.B. The building is to provide for 400 or 500 persons. A site has already been secured at Ludgate Toll House.

— Regent's-park Chapel was last week reopened after considerable alteration and renovation by special services on Sunday and a public meeting on Wednesday.

— The annual meetings of the Baptists of Pentyrch and district were held last week, the proceeds going towards the liquidation of the debt involved in enlarging the chapel.

— At Mountain Ash, last week, the Rev. C. Jordan attended, as a deputation from the Missionary Society a public auxiliary meeting, in which the Revs. J. Williams and others also took part.

— The Rev. T. A. Pryce, upon resigning the pastorate at Maesteg which he has held for the last three years and upwards, was last week presented with a purse of money as a token of esteem.

— The Rev. J. Charter was on Monday last at a public meeting presented with a purse containing £30 and some books, as a farewell testimonial on his resigning the pastorate of the church at Brough, Westmoreland.

— A bazaar and fancy fair are this week being held in the gymnasium, Liverpool, in aid of the new chapel, Princes-road. One of the special features of the occasion are organ recitals by telephone from Myrtle-street Chapel.

— Memorial-stones of a new school and mission room in Victoria-street, Kimberley, were laid last week. The building is to be erected upon a site secured by the General Baptist Association, and the estimated cost is £300.

— At the annual meeting of the Notts, Derbyshire, and Lincolnshire Auxiliary of the Foreign Mission, last week held at Nottingham, it was reported that the district receipts for the year amounted to about £420.

— The first anniversary of the settlement of the Rev. John Taylor as pastor of the church at Chipping Campden, Gloucestershire, was celebrated on Monday, the 27th inst. A sum of money and a study-clock were presented to Mr. Taylor.

— The erection of a new chapel at Ross is in contemplation, and a bazaar in aid of the project was last week held at the Atheuæum. The Rev. John Hall (Gorsley), J. C. Perrin, (Ross), and Mr. T. Blake took part in the opening proceedings.

— Speaking of his illness, Mr. Spurgeon writes:—"Troops of orphans, students, colporteurs, and evangelists seem to march through our poor brain both sleeping and waking. All must be left with the Lord. Where could they be better?"

— The opening services were continued at Newbridge-on-Wyé, Radnor, on Wednesday, Sept. 22, 1880 The officiating ministers were the Revs. W. J. Inglis and W. Cuff, of London. Collections were made in aid of the building fund at each service.

— An address and purse of gold was last week presented to Mr. W. Sutchbury by the Rev. J. Tetley, on behalf of the church and school at Taunton, in connection with which that gentleman has of late years laboured, upon the occasion of his leaving England.

— The open-air services conducted by the East London Tabernacle Evangelisation Society during the summer months were brought to a successful close on Sunday last. During the summer, eighty services have been held, and 120 gospel addresses given.

— The Rev. E. Balmford, late of Oldham, having received a hearty and unanimous call to become the pastor of the church at Minehead, a recognition service was held on the 16th inst. Several neighbouring ministers were present to give Mr. Balmford a hearty welcome.

— On Monday evening last the first of a winter course of popular entertainments for the people was given at Shoreditch Tabernacle, under the presidency of the Rev. W. Cuff. The celebrated cantata *Daniel* was performed by a band and chorus numbering 100 persons. The proceeds of these gatherings are to be given to the building fund.

— An interesting meeting was held at Battersea-park Chapel on Tuesday, September 7, in connection with the Bible-class conducted by Mrs. Lardner, to welcome that lady home after her summer holidays. The pastor having delivered an address, one of the young women, in the name of the class, presented Mrs. Lardner with two very handsome vases and a scent jar.

— From the latest information received by the Missionary Society, it appears that the results of the recent disasters in Jamaica have exceeded even the worst expectations. Some forty chapels and school premises connected with the denomination have been destroyed, valued at £16,500. Contributions amounting to about £200 have reached the Mission House in aid of the fund now being raised.

— The Rev. W. Lewis having, after a pastorate of three years, resigned his charge at Whitland, and accepted a call to Briton Ferry, to succeed the late well-known Mathetes, a valedictory meeting was on Thursday last held at the former place, under the presidency of the Rev. G. Havard. Addresses were delivered by the Revs. A. Griffiths, D. Lewis, W. Thomas, D. G. Davies, and others.

— The church at Chipping Sodbury has been established nearly 225 years, and the appeal which it now makes, for help to have the building in which it worships thoroughly repaired, would be on that account alone entitled to kindly consideration. About £200 will be required to defray the cost of the repairs—a sum which the congregation feel they are unable to raise without the aid of outsiders.

— Recognition services connected with the settlement of the Rev. T. Richards as pastor of the church at Bethel Chapel, Pontlottyn, were held last week under the presidency of the Rev. J. P. Williams, LL.D., who for some time past has had the care of the church in conjunction with that at Zoar. Addresses were delivered by the Revs. R. Herbert, T. T. Jones, and W. J. Williams (of North America).

— The Rev. L. Nuttall, of Stockport, has accepted the pastorate of the English Baptist Chapel, Grahamstown, Cape Colony. At a meeting recently held at Southport, for the purpose of bidding Mr. Nuttall farewell, that gentleman was presented with an illuminated address, a silver tea and coffee service, a case of cutlery, and a box of linen for his family. Mrs. Nuttall was also presented with a purse containing £25.

— The London Itinerant Baptist Ministers' Association held its annual meeting on Thursday evening last in Little Alie-street Chapel, Aldgate, under the presidency of the Rev. Philip Dickerson. The Revs. C. W. Banks, C. Masterson, J. H. Lynn, Dr. King, and others were present. Several addresses in support of the work, and its value especially to villages, were given, and the report presented by Mr. W. Archer was adopted.

— At Hereford on Monday last the foundation-stones of a new chapel were laid. Mrs. Reid, wife of the junior M.P. for the city, laid the first stone, Mr. Reid following with an address, in which he remarked that, though a Churchman, he would never refuse to assist those who used one common Bible, and in the work that had the relief of their fellowmen from unrighteous blindness. Mrs. Blake, wife of the ex-M.P. for Leominster, laid the next stone, and spoke well in favour of the movement.

— Recognition services connected with the settlement of the Rev. J. H. Moore, of Regent's-park College, as pastor of the church at Chalk Farm, lately presided over by the deceased Rev. Edward Leach, were held on Sunday and Tuesday last. The Revs. W. Brock and Dr. Angus preached on Sunday; and on Tuesday Mr. H. Moore presided at a public meeting, at which addresses were delivered by the Revs. J. T. Wigner, Dr. Landels, S. W. Green, M.A., and by Mr. J. T. Barnardo.

— The autumnal session of the Baptist Union next week augurs, at least, a larger attendance of ministers and delegates than has hitherto been witnessed upon similar occasions. Nearly 1,100 have intimated their intention to be present, including the representatives of London churches. Hospitality is required for about 700. The various gatherings are expected to be more than usually successful. At the closing public meeting the Rev. Hugh Stowell Brown has signified his willingness to speak, and his name will accordingly be added.

— A Conference of General Baptist churches has just been held at Peterborough. It was resolved to form an Assistant Preachers' Association, in connection with the churches of the eastern district. The Rev. Charles Pain, of Louth, preached. The report submitted stated that since the last Conference 56 persons had been baptized. There are now 23 candidates for baptism, and 16 have been received from other churches. The Rev. W. R. Wherry read a paper upon "Is the Local Preacher a Necessity?" An evangelistic service was conducted by the Rev. T. Barrass.

— At the Sheffield Registration Court, last week, objection to the vote of the Rev. R. Green, of Townhead-street Chapel, was taken by the Conservatives, upon the grounds that the appointment was not for life, and that Mr. Green was not entitled, as of right, to receive the pew rents. The questions discussed at some length were of general interest to Nonconformist ministers; and the Revising Barrister ultimately ruled a disqualification, upon the ground that under the trust deed, if the pastor came to hold different doctrines to those he now held, he might be removed by the church.

— The Autumnal Meetings of the Surrey and Middlesex Association were held in Park Chapel, Brentford, on Monday last. The Rev. E. W. Tarbox, of Addlestone, raised a spirited discussion by proposing to alter the usual methods of evangelistic work. He suggested meetings in halls to be addressed by laymen. The Rev. J. Hunt Cooke, Moderator read a paper upon "Baptists and Modern Unrest." The Rev. E. H. Brown afterwards presided as the newly-elected Moderator. The association comprises 18 churches, 24 places of worship, 7,000 sittings, 1,500 members, and 3,500 Sabbath scholars.

— A series of missionary services have just been held in South Wales. A public meeting took place at Bethany Chapel, Cardiff, on Tuesday last, under the presidency of the Rev. A. Tilly, who mentioned that eighty-six years ago only 5,000,000 copies of the Holy Scriptures were in circulation as against 148,000,000 now. The progress of mission work in India and China had been specially remarkable. The Rev. W. E. Winks submitted the local report for the year, showing that £311 had been collected largely by the Sunday-schools in aid of the society. This total was less than that of former years, only special contributions had also been given in other directions with the same object. The Rev. C. Jordan (Calcutta), and J. R. Wood (London), attended as a deputation.

— On Sunday last, Dalston Junction Chapel, which has been closed for about six weeks for enlargement and alterations, was reopened, when sermons were preached morning and evening by the pastor, the Rev. W. H. Burton. New class-rooms, vestries, and schoolrooms have been added to the building, besides additional seat accommodation for about 300 people, at a cost of £2,000, the total debt now being £3,500. Towards this sum it is hoped that £200 will be contributed during the present week, the pastor having undertaken to collect half the amount on condition that the people raise the remainder. On Sunday evening the house was densely crowded with a congregation of about 1,500 persons, and hundreds of applicants for sittings cannot be accommodated for want of room. The church was in a low state on Mr. Burton's acceptance of the pastorate two and a-half years ago, but since that date 350 have been received into church fellowship, several striking examples of conversion among the "Hall of Science" type of working men having occurred. At the same time, the heavy debt somewhat cripples the energies of the church. Adjoining property might be purchased and the chapel extended to more than double its present size were the means forthcoming; but probably the outside assistance anticipated will not be withheld. The friends are working for a grand bazaar, which will be held in the course of a few months.

PRESBYTERIAN.

— The Queen attended Divine service at Crathie parish church on Sunday morning. The sermon was preached by Principal Tulloch, from Matt. xvi. 19. Besides the Queen, there were present from Balmoral Castle the Princess Beatrice, Prince Leopold, the Grand Duke of Hesse Darmstadt, and the Hereditary Grand Duke. From Abergeldie Castle, there were the Prince and Princess of Wales, and Prince John of Glücksburg. The day was fine, and the church was crowded with strangers.

— The question of Disestablishment promises to come before the English Synod of 1881 in a definite form. The Supreme Court will be overtured on the subject by more than one Presbytery. Mr. Samuel Stitt, one of the Church's most respected elders, speaking at Liverpool the other day, remarked that he remembered well when the question of Disestablishment was in the forefront they had it stated to them that church establishments were unscriptural in their character, that they were unjust in their operation, and that they were injurious in their practice; but in later days they had been too apt to forget the first of those strong points, and had been looking rather at the injustice that had been done to them than to the fact that church establishments were opposed to Scripture. He contended that church establishments had done great injury, and they continued to inflict great injury, to the cause of religion.

— The Blantyre Mission of the Established Church of Scotland, is under a cloud, pending the inquiry into the alleged floggings. It is therefore pleasant to be able to say a kindly word for this African settlement. The *Merkara*, which reached England the other day, had on board two native youths from Blantyre, under the care of Mr. Ross. The boys, whose names were Lacertha and Kapito, were two of the more advanced pupils at the mission school. They are of a lively and active temperament and of marked intelligence, and there can be no doubt that under the supervision of the Rev. Dr. Rankin, of Nuthil, they will readily acquire the elements of a sound education.

— Rev. A. T. Landreth has been ordained to the pastorate of the Wark congregation.

— The Canada Presbyterian church reports 740 charges and 659 ministers. These charges embrace 1,350 churches or stations. The membership is 107,871, a net increase during the past twelve months of 3,619.

— Owing to ill health the Rev. John Robertson, of Burton-on-Trent, has been granted a prolonged leave of absence from his congregation.

— The St. John's-wood congregation, Rev. Dr. Monro Gibson's, in the beginning of last year erected large and commodious mission premises at Pembroke-road, Kilburn, for the benefit of the poor residing in that neighbourhood. The scheme has proved eminently successful; the attendance at the services conducted by the City missionary, Mr. Martin, on the Sunday and week evenings is most satisfactory, and there is a flourishing Sunday-school, all the class-rooms being well filled. The Band of Hope, Mothers' Meeting, Clothing Club, and Penny Bank are largely taken advantage of, and much appreciated.

— The British and Foreign Bible Society has just completed for the Amoy and Formosa Missions the printing of the Book of Proverbs in the Amoy vernacular in the Roman letter, and is sending out 2,000 copies for use among the native Christians.

— Rev. Dr. Steel, of Sydney, whose arrival we announced a few months ago, took his departure from England on Friday. It may interest our readers to know that Dr. Steel travelled over the Pacific Ocean to San Francisco, and visited many places of interest in America, and also attended the General Assembly of the Presbyterian Church of the United States at Madison. He then passed through Canada and attended the General Assembly at Montreal, where he was very cordially re-

ceived. He arrived in England in the end of June and took part in the Centenary celebration of Sunday-schools. He also visited and addressed the General Assembly of the Welsh Presbyterian Church at Cardiff in July. After preaching to the congregations at Cheltenham and Salford, whose pastor he was many years ago, he went to Scotland and Ireland. He now goes by the Rhine, Switzerland, and Italy, to the Holy Land and Egypt, on his way back to the land of his adoption, where he hopes to arrive in the beginning of 1881. Dr. Steel visited the Islands of the New Hebrides a few years ago, and this year published a work on the missions in that group.

— The thirteenth anniversary of the Agricultural Hall services will be held on Sunday afternoon. The speakers will represent five denominations.

— An iron church was sent from London for the Eskimo Presbyterians on Little Whale River, Hudson Bay. After being two years on the way, it at length reached its destination, and was lately dedicated.

— A conference on disestablishment is to be held in Edinburgh in the middle of October, and several members of Parliament have signified their intention of being present.

— Wealthy Ohio Presbyterians are talking of forming a religious colony on Lake Chautauqua, close beside the Baptists.

— We understand that the Rev. J. Collingwood Bruce, LL.D., of Newcastle, will be nominated for the Moderatorship of the English Synod of 1881. We speak of Mr. Bruce's qualifications in another column. Apart altogether from Mr. Bruce's special fitness for the post, the Nomination Board has acted wisely in selecting a Moderator from the very town in which the Synod will meet.

— Rev. Dr. Oswald Dykes has at present in the press a volume of Family Prayer.

— Rev. Dr. Donald Fraser resumed his ministry in Marylebone Church on Sunday.

— We understand that the Darlington congregation are about to call a well-known Irish Presbyterian minister, the Rev. Mr. Rentoul.

— At the autumnal *soiree* of the Goldington-crescent congregation, held on the 22nd inst., the pastor, the Rev. Z. B. Woffendale, who presided, mentioned that a scheme would be launched that night for the erection of a more commodious church. Plans have been approved by the Regent-square congregation, and a capital site has been secured in Ossulton-street, Somers-town. Towards the building fund, as mentioned by us at the time, a friend contributed £3,000, "In Memoriam." Those who know Goldington-crescent Church and its work will readily guess that this friend is Mr. Andrew Wark, one of Dr. Dykes' wealthy and liberal elders, who, we regret to learn, is just now ill at Brighton.

WESLEYAN.

— In the City-road Circuit various efforts are in progress with a view to the extension of Methodism in the thickly-peopled districts around. A Home Mission Band is to be formed, the members of which are to carry on the work of house-to-house visitation. A Mutual Improvement Association is also to be established.

— The Croydon Circuit reports an increase of 15 members for the quarter, the present total being 558.

— In the Barnsley Circuit there are 23 Sunday-schools, with 388 teachers and 2,896 scholars (an increase of 287 on the year). Of the teachers 289 are members of the society, and of the scholars 150. Seven of the schools have Bands of Hope, the entire membership being 380.

— At the Lincoln Financial District Meeting, held on the 16th inst., permission was given for the erection of a new chapel at Dorrington, in the Sleaford Circuit. Arrangements were made for the holding of Thanksgiving Fund meetings in circuits where none have yet taken place. An effort is to be made to secure subscriptions privately, so as to avoid the necessity for a public collection in all the chapels.

— The chapel at Oponshaw, Manchester, has been reopened, after renovation and improvement. Sermons were preached on the occasion by the Rev. R. Bentley, B. Smith, and W. T. Radcliffe, and the collections realised £38.

— The new chapel at Chester-le-street is being proceeded with. A bazaar recently held in aid of the funds was very successful, the sum realised being over £204, and a number of valuable articles being left for future sale.

— In the Crook Circuit revival influences have recently been experienced, as one result of which a successful effort is in progress for the liquidation of a circuit debt, and the debt on the ministers' houses.

— The Frome Circuit has 389 members, and the finances are in a good condition.

— Several of the Wesleyan ministers stationed in France—including the Rev. W. Gibson, B.A., who superintends the evangelistic work of the Wesleyan Methodists in that country—are asking for help in order to the more vigorous prosecution of the work. On all sides, it is urged, the way is open for such efforts, and only money is needed. There is some little persecution at times, but this appears only to increase the zeal and determination of those who are engaged in the movement.

— At the District Meeting held recently in Manchester, it was resolved to hold a religious convention in that city, to be followed by evangelistic services throughout the district. Thanksgiving Fund services have been held in all the circuits, and a large proportion of the sum promised has been paid. Public collections are to be made in the chapels, in accordance with the recommendations of the Conference.

— The Bristol District Meeting has been held. It was decided to make collections in the various chapels for the Thanksgiving Fund. An effort is to be made to establish middle-class educational establishments in the district. Conventions are to be held at Bristol, Gloucester, and Cardiff for the furtherance of Christian work, and are to be followed by evangelistic services in various places.

— At the two town chapels connected with Sans-street Circuit, Sunderland, collections have been made in aid of the sufferers by the Seaham Colliery explosion; and a sum of £20 has been collected.

— Brunswick Circuit, Newcastle-upon-Tyne, remains in a good position financially, and the membership shows an increase of 16 members, while 84 remain on trial.

— The Westminster Circuit has again to record a decrease. There are 60 members less than in March last.

— The movement for providing middle-class schools is making progress. In addition to those already established or about to be opened at Truro and Harrogate, two new institutions have been opened during the past week or two. One of these is in Jersey, where the Wesleyan Methodists are being assisted in the work by members of other Protestant Churches. This institution is for young ladies only. On the coast of North Wales schools for both sexes have been established, a limited liability company having been formed to provide the capital. The school for boys is at Rhyl, and that for girls at Colwyn Bay. The Rev. Dr. Rigg, Dr. Gervase Smith, and Dr. Punshon assisted at the opening of this institution last week.

— At Burgh Heath, in the Banstead Circuit (a district included within what has been called "the Methodist Wilderness," through the lack of Methodist agencies), a new chapel has been erected.

— The local preachers' annual tea-meeting was held at Museum-street Chapel, Ipswich, on Monday last, and the meeting held afterwards took the form of a reception of the new superintendent (Rev. W. H. Burton) and his colleagues, the Rev. W. Henderson and Rev. J. Payne, the supernumerary, who, with Rev. S. Shrimpton, of Woodbridge, and other friends, addressed the meeting. The prospects of the circuit are, on the whole, very encouraging.

UNITED METHODIST FREE CHURCHES.

— Memorial-stones of new sunday-schools have been laid in the Avenue Parade, Accrington, one by the Mayoress of Accrington, and another by Mr Alderman Baron, of Rochdale. The estimated outlay is £900.

— The Rev. Marmaduke Miller, of Manchester, has preached two sermons in Bethel-street Chapel, Heywood, in aid of the Sunday-school Fund. In the afternoon an address was given by Mr. W. H. Whitehead. The collections amounted to £100.

— The Rev. John A. Harris has reluctantly intimated to the Whitehaven Circuit that, in consequence of his wife's state of health, rendering it desirable that they should remove to a warmer climate, he will have to leave at the end of the Connexional year.

— The Quarterly Meeting of the Sunderland (Brougham-street) Circuit was held on Monday. The numerical statement showed a net increase of 27 members, and the stewards reported an improvement in the finances. The Rev. T. P. Dale, the newly-arrived minister, was cordially welcomed, and he and the Rev. J. Truscott were appointed representatives to the district meeting. The Rev. J. Truscott was heartily and unanimously invited to remain in the circuit a third year.

— The foundation-stone of a new school has been laid at Saxilby, Lincoln Circuit, by Mr. J. W. Shepherd.

— A chapel, intended to seat 400 persons, and estimated to cost £1,500, is in course of erection in Reather-street, Lever-street Circuit, Manchester.

— The Kingswood Circuit reports an increase of 6 members on the past quarter. The Rev. J. Cleave has consented to remain in the circuit a third year.

— At the Quarterly Meeting of the Bristol North Circuit, the Rev. William M. Hunter (President) accepted a unanimous invitation to remain in the circuit after the Annual Assembly of 1881. The schedules showed a net increase of 11 members.

— It is cause for thankfulness that the church at Seaham has only lost one member by the late awful explosion.

— The Rev. George Atchison, of Woodford, has accepted a unanimous invitation to continue pastor of the church another year.

— The Rev. J. A. Watts announced his intention to remove from the Cardiff Circuit at the next Annual Assembly.

— The Rev. J. Sampson, the Cornish evangelist, has been conducting special services during the past twelve days at Hebron Chapel, Staple-hill, in the Kingswood Circuit. The gatherings were highly successful.

— Littleborough Circuit reports a decrease of two members for the quarter.

— Harvest thanksgiving services have been held at Waltham-green and Hylton.

— The Rev. John Wesley Worth, of Wakefield, has consented to succeed the Rev. W. H. Beeken in the Holt Circuit, in August, 1881.

— At the Quarterly Meeting of the Poynton Circuit, the Rev. A. E. Pearce presiding, the number of members was reported to be about the same as last quarter. The Rev. A. E. Pearce was appointed to represent the circuit at the District Meeting.

— The Rev. James King has accepted a most hearty invitation to remain a third year in the York Circuit; and at a large tea-meeting his recently-appointed colleague, the Rev. T. H. Opie, was welcomed to his new sphere of ministerial work.

— At the Quarterly Meeting of the Third London Circuit, held on Monday, the Rev. Thos. Foster accepted an invitation to labour in the circuit for the sixth year. The friends were anxious to retain the services of the Rev. Wm. Dunstan, but as he had accepted an invitation to labour in the Kingswood Circuit this could not be done. The circuit officers were requested to seek for a suitable successor. A decrease of two members was reported. Mr. C. Gapp, who had occupied the position of steward ten years, desired to be relieved for twelve months. Mr. James Waller was elected to take charge of the finances for that period.

METHODIST NEW CONNEXION.

— The serious illness is reported of the Rev. John Innocent, superintendent of the Chinese Mission and Principal of the Training Institution, Tientsin. Mr. Innocent will take a three months' rest, by the end of which time, it is hoped, he will be able to resume his important duties. The Rev. T. Masterton, of the Australian Mission, is also in enfeebled health, and will probably return to England before long.

— A return to the old-fashioned Methodist custom of camp-meeting and open-air services has had a pleasing result at Ebenezer Chapel, Newcastle-under-Lyme. In the afternoon addresses were given on the green to a large assembly by the Revs. H. Jeff and W. D. Gunstone, and Messrs. Edwards and Bourne. After the lovefeast in the evening, twenty or thirty persons entered the inquiry-room, and expressed their desire to begin a new life.

— In the forthcoming number of the *Connexional Magazine* a new series of articles, on "Things that Concern Us," will be commenced. The idea is to stir up Connexional life and interest by jottings, notes, quotations, and comments on the principles and polity of the denomination, its new movements and public doings. We observe that one or two quotations this month are from the *Christian World*.

— Special interest was manifested in the Bethesda Mission services, Hanley, last week, the occasion being the presence of the Rev. Dr. Cooke, of London, as the chairman. Dr. Cooke alluded to the fact that he was once a Sunday scholar there, a teacher, and a local preacher, and that 54 years ago he was sent out from thence as a missionary to Ireland. The Rev. Dr. Stacey also addressed the meeting.

PRIMITIVE METHODIST.

— On Saturday the foundation-stone of a new chapel and school were laid at Low Fell, near Gateshead, by Mrs. Hallam, wife of the Rev. W. Hallam, circuit superintendent, in the absence of Mr. James, M.P. Corner-stones were also laid by Mrs. Rankin (Gateshead), Mr. R. Armstrong (Low Fell), and Mr. R. Greenwell (Gateshead). A public meeting in behalf of the Building Fund was subsequently held under the presidency of the Mayor of Newcastle. The total estimated cost of the buildings is £1,000.

— On Sunday three sermons were preached in Gilkes-street Chapel, Middlesborough, by Mrs. Markham, on behalf of the trust estate. The congregations were very large.

— At the late Quarterly Meeting of the ministers of the Home Mission District the following resolution was unanimously adopted:—"That we solemnly agree, in the fear of God, and in humble dependence upon Him, to pray and labour and believe for the increase of a thousand members in the district in the course of the Connexional year, and the brethren not present shall be asked to join us in this matter."

— The friends at Goff Oak, London Tenth Circuit, have made arrangements by which they expect shortly to entirely liquidate their chapel debt.

— The chapel at Congleton, Cheshire, has been reopened, after being closed for renovation and improvements. The entire cost has been more than provided for.

— Peter-street Chapel, Dover, has been re-roofed, and in other ways greatly improved, at a cost of about £500, towards which the reopening services realised nearly £80.

— At the Quarterly Meeting of the London Tenth Circuit, the churches generally were reported to be in a healthy condition.

— The foundation-stone of a new Sunday-school has been laid at Air Balloon-hill, St. George's, by Lord Moreton, M.P. The building will be contiguous to the new chapel opened last Whit-Sunday. The total cost of the whole will be £1,800.

— A site has been secured in the centre of Brighton on which to erect a chapel. The Primitives have already three chapels in Brighton.

BIRTHS.

BURNHAM.—Sept. 18, at Dundas-road, Peckham, S.E., the wife of J. Burnham, (Metropolitan Tabernacle Evangelist), of a son.

COCKBURN.—Sept. 16, at the residence of her father, the Venerable Archdeacon J. Cleugh, D.D., Malta, the wife of Captain George William Cockburn, of a daughter.

COTMAN.—Sept. 20, at Boscobel-place, the wife of F. G. Cotman, of a daughter.

GOODING.—Sept. 21, at Akenham Hall, near Ipswich, Mrs. Ebenezer E. Gooding, of a daughter.

MASSINGHAM.—Sept. 19, at Hermon Villa, Walthamstow, the wife of James Massingham, of a daughter.

MORRIS.—Sept. 24, at Coburg-road, Ramsey, Isle of Man, the wife of the Rev. W. Morris, of a daughter.

PEACOCK.—Sept. 26, at 14, Hungerford-road, Camden-road, N. the wife of W. H. Peacock, of a daughter.

ROWLAND.—Sept. 26, at Selwood, Hornsey-Lane, N., the wife of Rev. Alfred Rowland, LL.B., of a daughter.

STEVENS.—Sept. 23, the wife of Lieutenant-Colonel W. Stevens, at Windsor Castle, of a son.

MARRIAGES.

BRAIN—JAMES.—Sept. 25, at the Congregational Chapel, Littledean, Gloucestershire, by Rev. Isaac Watkins, Cyrus, son of Mr. Daniel Brain, to Mary, youngest daughter of Mr. William James, Lightmoor.

GAMMAGE—LOUGER.—Sept. 28, at Cambridge-heath Congregational Church, by the Rev. R. H. Lovell, of Leytonstone, Thomas John, only son of Thomas Gammage, The Terrace, Victoria-park-square, to Annie, eldest daughter of William Louger, of King Edward-road, South Hackney.

GAUNT—FELL.—Sept. 25, at Holy Trinity Church, Tottenham, by the Rev. W. C. Howell (vicar), Joseph Butler Gaunt, of Tottenham, to Rosa Lucy, fourth daughter of W. H. Fell, of Upper Clapton. No cards.

GOULDEN—LIGHTBOWN.—Sept. 22, at the Congregational Church, Pendleton, by the Rev. E. Walker, Walter Richard Craine, eldest son of Robert Goulden, of Seedley House, to Esther, third daughter of Henry Lightbown, J.P., The Willows, Weaste, near Manchester.

MARTIN.—CADOUX.—Sept. 23, at Emanuel Nonconformis Church, Leicester, by the Rev. G. Snashall, B.A., Henry, younger son of Mr. W. Martin, Crediton, Devon, to Ellen, younger daughter of Rev. J. H. Cadoux, Hinckley Road, Leicester.

SCHOOLING—MARTHALL.—Sept. 22, at St. Mark's Church, Tollington-park, by the Vicar, the Rev. R. D. Munro, John, second son of Charles Schooling, of Bardley-crescent, South Kensington, to Sarah Anne, second daughter of William Arthur Marthall, of Sussex-road, Holloway.

TAYLOR—URQUHART.—Sept. 21, at the Congregational Church, Robertson-street, Hastings, by the Rev. J. Griffin, assisted by the Rev. C. J. C. New, John William Taylor, of Harlesden, to Emma Carr, Urquhart, stepdaughter of William Francis Revell, of 10, Wellington-place, Hastings.

DEATHS.

BALL.—Sept. 11, at the Cancer Hospital, Brompton, Martha Ball, aged 51.

BRIGGS.—Sept. 23, at Cliffe Cottage, Rawdon, Nathaniel Briggs, J.P., in the 73rd year of his age.

BURNHAM.—Sept. 21, Bessie, the beloved wife of John Burnham, above-named.

DEWHURST.—Sept. 22, at Buxton, Alderman Samuel Dewhurst, J.P., of Southfield, Handforth, and Sorrel Bank, Pendleton, aged 54.

DOUBBLE.—Sept. 20, Thomas Doubble, sen., in his 93rd year, for nearly 70 years a resident in the parish of St. Andrew's, Holborn.

HAYMAN.—Sept. 4, Elizabeth, widow of Samuel Hayman, of Den House, Teignmouth, Devon, deeply loved. Our loss, her gain.

HUBBARD.—Sept. 25, at Langham, Ann, widow of the late Mr. John Hubbard, malster, aged 70 years.

JOHNSON.—Sept. 21, at Cold Harbour-lane, Camberwell, C. Johnson, late Professor of Botany at Guy's Hospital (during a period of 44 years), aged 88.

KING.—Sept. 23, at 31, Penshurst-road, South Hackney, John King, in his 82nd year, after a long and painful illness, borne with Christian patience and resignation. Friends will please accept this intimation.

LAURIE.—Sept. 24, at Hastings, Mary Ann, widow of the late Charles Laurie, in her 88th year. Australian papers please copy.

LOCKYER.—Sept. 14, at Lander-terrace, Wood-green, after a long and painful illness, Elizabeth Ann, the wife of William Lockyer, in the 65th year of her age.

MACE.—Sept. 28, Elizabeth Florence, in her 17th year, the dearly-loved second daughter of William and Catherine Mace, of Old Ford, Bow, and Walthamstow.

MITCHELL.—Sept. 23, at East Dulwich, of diphtheria, after six days' illness, William Flint Mitchell, eldest child of William Edward and Amelia "Minnie" Mitchell, aged 7½ years. "The feeblest lamb amidst the flock shall be its Shepherd's care."

NEWTON.—Sept. 16, at Westbury Leigh, Wilts, Arthur Francis Newton, late of the General Post-office, London, aged 63.

RABONE.—Sept. 22, at Folkestone, accidentally drowned while bathing, W. Rabone, for several years the faithful servant of the Rev. H. Burchell-Herne, aged 27.

SCOTT.—Sept. 25, at Crieff, Annie, wife of the Rev. Walter Scott, Minister of the parish of Cromarty, and daughter of Alexander Allan, Esq., 5, Hillside-crescent, Edinburgh, deeply lamented.

SUTTON.—Sept. 24, suddenly, the result of an accident while crossing Liverpool-street, E.C., in the 78th year of his age, Isaac Sutton, late Surveyor of the Phœnix Fire Office, after upwards of 50 years' service, deeply regretted.

WADDINGTON.—Sept. 24, at 6.30 a.m., at his residence, 9, Surrey-square, London, the Rev. John Waddington, D.D. in the 70th year of his age.

WAIGHT.—Sept. 21, at 128, Fulham-road, Brompton, William Waight, aged 69, dearly loved by all who knew him.

THROAT IRRITATION.—Soreness and dryness, tickling and irritation, inducing cough and affecting the voice. For these symptoms use Epps's Glycerine Jujubes. Glycerine, in these agreeable confections, being in proximity to the glands at the moment they are excited by the act of sucking, becomes actively healing. Sold only in boxes, 7½d. and 1s. 1½d., labelled "James Epps and Co., Homœopathic Chemists, London." A letter received: "Gentlemen,—It may, perhaps, interest you to know that, after an extended trial, I have found your Glycerine Jujubes of considerable benefit (with or without medical treatment) in almost all forms of throat disease. They soften and clear the voice. In no case can they do any harm.—Yours faithfully, GORDON HOLMES, L.R.C.P.E., Senior Physician to the Municipal Throat and Ear Infirmary."

DO YOUR "DYEING" AT HOME.—A sixpenny bottle of Judson's Magenta will dye a table cover or a small curtain completely in ten minutes in a pailful of water. Silk scarfs, veils, braid, ribbons, may be dyed crimson, scarlet, violet, &c., in a basin of water. Judson's Dyes. Sold by chemists everywhere.

THE ADMIRATION OF THE WORLD.—Mrs. S. A. Allen's World's Hair Restorer is perfection for its wonderful life-giving properties to faded or falling hair, and quickly changing grey or white hair to its natural youthful colour and beauty. It is not a dye. It requires only a few applications to restore grey hair to its youthful colour and lustrous beauty, and induce luxuriant growth, and its occasional use is all that is needed to preserve it in its highest perfection and beauty. Dandruff is quickly and permanently removed. Sold by all Chemists and Perfumers.

HOLLOWAY'S PILLS.—There is nothing in the whole "Materia Medica" like these Medicaments for the certainty of their action in lumbago, sciatica, tic-douloureux, and all flying or settled pains in the nerves and muscles. Diseases of this nature originate in bad blood and depraved humours, and until these are corrected there can be no permanent cure. The ordinary remedies afford but temporary relief, and in the end always disappoint the sufferer. Holloway's Ointment penetrates the human system as salt penetrates meat, and the Pills greatly assist and accelerate its operation by clearing away all obstructions, and giving tone to the system generally. The prophylactic virtues of Holloway's remedies stand unrivalled.

"THE BEST SELECTIONS OF THE BEST GROWTHS."

"WESTWARD HO!"

WILLS'

"WESTWARD HO!" NEW SMOKING MIXTURE.

"When all things were made, none was made better than Tobacco; to be a lone man's Companion, a bachelor's Friend, a hungry man's Food, a sad man's Cordial, a wakeful man's Sleep, and a chilly man's Fire. There's no Herb like it under the canopy of heaven."—Kingsley's "Westward Ho!"

In 1 oz., 2 oz., and 4 oz. packets, lined with tinfoil.

W. D. & H. O. WILLS.

GOLD MEDAL, PARIS EXHIBITION.

FRY'S COCOA.

Fry's Celebrated Caracas Cocoa, 1s. 4d. per lb.

KINAHAN'S LL WHISKY.

Gold Medal Paris Exhibition, 1878.

PURE, MILD and MELLOW.
DELICIOUS and MOST WHOLESOME.
THE CREAM OF OLD IRISH WHISKIES.

Dr. HASSALL says—"Soft and Mellow, Pure, well Matured, and of very Excellent Quality."

The Gold Medal Dublin Exhibition, 1865.

20, GREAT TITCHFIELD STREET, LONDON, W.

Colleges and Schools.

A VERY HAPPY and superior HOME is offered for a LITTLE BOY, about 7 or 8 years of age, to Educate with another one, in a very healthy part of Yorkshire. Terms moderate. Highest references.—Address "Passim," J. A. Culloden, Fenton House, Woodhouse-lane, Leeds.

MISS PHEBE SMITH, assisted by her eldest niece and professors, continues to receive Young Ladies into her home. The course of study includes the subjects prescribed for the Cambridge Local Exams. Junior department.—Kenhurst, South Hill-park, Hampstead, N.W.

Independent College, Taunton.

PRINCIPAL,

REV. F. WILKINS AVELING, M.A., B. Sc., assisted by a competent staff of Resident Masters. Pupils prepared for the Cambridge Local and London University Examinations, and also for Commercial Life. A JUNIOR SCHOOL PREPARATORY to the COLLEGE, in separate building, under the care of Mrs. MILNE. Terms from 27 to 40 Guineas per annum. For Prospectus apply to the Principal as above; or to the Secretary, Mr. ALBERT GOODMAN, Taunton. The next term will commence on TUESDAY, September 7th.

WANDSWORTH HIGH SCHOOL, EAST HILL HOUSE.—Head mistress—Miss WITHIEL. Professors attend for music, drawing, French, German, singing, dancing, and calisthenics. Pupils have been successfully prepared for the Women's Higher and Oxford and Cambridge Local Examinations.

Boarding arrangements specially designed to secure home comforts and kindly oversight.

Next term commences Sept. 6th.

University School, Hastings.

PRINCIPAL.—MR. JOHN STEWART.

VICE-PRINCIPAL.—MR. E. A. BUTLER, B.A., B.S.C.

THE most recent additions to the School list of successful candidates at Public Examinations are—H. E. TURNER, First B.A. at the London University; H. KEDDELL, Prize for General Proficiency at the College of Preceptors; W. C. WILLIAMS, First Division—London University—Matriculation.

Fifty certificates at the Midsummer Examination of the College of Preceptors, of which NINE were FIRST CLASS.

The NEXT TERM for both UPPER and LOWER SCHOOLS will commence on THURSDAY, September 23.

The LOWER SCHOOL is for boys of 7 to 11 years of age. The hours of work are specially planned to suit young boys.

TETTENHALL COLLEGE, STAFFORDSHIRE.

HEAD-MASTER:

ALEXANDER WAUGH YOUNG, Esq., M.A. (London), Gold Medallist in Classics; late Andrew's Scholar and First Prizeman in Higher Senior Mathematics University College, London; Fellow University College, London.

SECOND MASTER:

R. WHITBY, Esq., M.A. in Mathematics, London; Scholar of Christ's College, Cambridge, and 15th Wrangler.

ASSISTED BY A LARGE STAFF OF RESIDENT AND VISITING MASTERS.

There are several scholarships. Situation one of the healthiest in England. Well-equipped gymnasium, Resident Drill-Sergeant, Swimming-bath, Fields for Athletic Sports. Table on most liberal scale—Mr. and Mrs. Young and masters dining with boys. Pupils prepared for the Universities, Professions, and Commerce. From 1870-79, 185 boys passed the Cambridge Local Examination, 66 classed in honours. Of SENIORS, the FIRST and THIRD places in all England were gained with the Hatherton Scholarship, and an Exhibition to St. John's, Cambridge. Of JUNIORS, the FIRST place in England in ALL subjects, FIRST in Drawing, SECOND in English, with many prizes and distinctions, were won. Many matriculated at London in the First Division, and with honours, and former pupils GRADUATED with high Honours at London, Oxford, and Cambridge.

For Fees, &c., apply to the Secretary and Preacher, Rev. Philip P. Rowe, M.A. (London), Tettenhall, via Wolverhampton.

THIRD TERM commences TUESDAY, Sept. 21st.

CASTLE HALL SCHOOL, NORTHAMPTON.

Conducted by Mrs. MARTIN and her Daughter.

Assisted by Masters, and Qualified English and Foreign Governesses.

Pupils prepared annually for the Cambridge Local and other Examinations.

CONGREGATIONAL SCHOOL for the EDUCATION of the SONS of MINISTERS.—President, Rev. Josiah Viney; Treasurer, Samuel Morley, Esq., M.P.; Principal, Rev. T. Rudd, B.A. The Committee of the above School, having decided to receive a limited number of LAY PUPILS, are now open to receive applications. The Education consists of the usual branches of English, Latin, French, German, and Mathematics. An Annual Examination is held by a University Examiner, and Prizes awarded. Special attention is paid to the moral character of the boys. The Annual Course consists of Three Terms from January to Easter; Easter to Midsummer; and Midsummer to Christmas, with the usual holidays between.

Applications for admission, or further particulars, to be made to Rev. S. Fisher, Memorial Hall, Farringdon-street, London, E.C.

OXFORD COUNTY MIDDLE-CLASS SCHOOL.

(HOWARD HOUSE SCHOOL, THAME.)

The success of this School for thirty-eight years arises from the fact that great attention is paid to subjects required in commercial life. Boys have excelled in good writing, arithmetic, French, book-keeping, and mercantile correspondence. Pupils from this School have passed the Examinations of the Pharmaceutical Society and the College Preceptors, and the Oxford and Cambridge Local Examinations n Honours. Cricket, fishing, safe bathing, &c.

References to parents in all parts of England.

Inclusive terms, twenty-two or twenty-four guineas.

For views and prospectus apply to the Principals, Messrs. J. and J. W. Marsh

STAMFORD TERRACE ACADEMY, ASHTON-UNDER-LYNE.

Established 1829, by the late Mr. Sunderland.

Prospectuses, &c., will be forwarded on application to DANIEL F. HOWORTH, Principal.

JERSEY LADIES' COLLEGE will open in September next. Comprehensive and highly efficient education. French, German, and Latin. Pupils prepared for Oxford and Cambridge local examinations; for Matriculation at London University, and for taking their "Brévêt de Capacité" in Paris. *French the conversational language out of school hours.* Religious instruction thoroughly evangelical. Boarding arrangement specially devised to secure home comfort and kindly oversight. Terms exceptionally moderate. Jersey noted for its equable and healthy climate.—Apply to J. F. Giffard, Secretary, 23, Hill-street, St. Helier.

THE LADIES' HIGH-CLASS SCHOOL MOIRA HOUSE, UPPER ADDISCOMBE, CROYDON.

PRINCIPALS—Mr. and Mrs. INGHAM and the Misses CONNAH.

Ten miles from London, and three from the Crystal Palace.

Public Examinations are not prepared for. The system upon which the school is worked is entirely new, and each succeeding year testifies to its success.

In addition to the usual branches of English, which are taught in a manner both efficient and interesting, Drawing, Music, and the Continental Languages receive considerable attention, and with valuable results.

Each class has a separate room and teacher.

A gymnasium has been added, and outdoor exercise is much encouraged.

Prospectuses, with names of Referees and full particulars, may be obtained from the Principals.

TUDOR HALL LADIES' COLLEGE, FOREST HILL, SYDENHAM, LONDON, S.E.

PRINCIPALS—
Mrs. TODD and Rev. J. W. TODD, D.D.

PROFESSORS.

English Literature ...	Prof. MORLEY, Univer. Col.
Botany	Prof. BENTLEY, King's Col.
French Language ...	Dr. MANDROU.
German Language ...	Dr. WEHE, Dulwich Col.
Italian Language... ...	Prof. FERRERO, LL.D.
Ancient & Modern History	Dr. KEMSHEAD, Dul. Col.
English Language ...	G. E. WEST, Esq., M.A.
Physical Geography ...	Prof. SEELEY, King's Col.
Music—Theory, &c. ...	JOHN BLOCKLEY, Esq.
Piano and Harmonium...	Herr LOUIS DIEHL.
Singing	Signor GARCIA.
Drawing and Painting ..	E. C. MILES, Esq.
Geology & Biblical Studies	Rev. J. W. TODD, D.D., F.G.S.

Terms and Particulars on application to the Principals.

WESTWOOD - PARK HOUSE, Forest-hill. Rev. H. J. CHANCELLOR, Principal. Established 1866. A limited number of resident pupils received. A few vacancies for next term, which begins SEPTEMBER 22. Prospectus on application.

GLEN LYON HOUSE.—SCHOOL for YOUNG LADIES, West-hill, Sydenham.

Principal, Miss SYKES, assisted by competent Governesses and Professors.

Terms and references on application.

THE NORTHERN CONGREGATIONAL SCHOOL, SILCOATES HOUSE, NEAR WAKEFIELD.

Established 1831, for the sons of Ministers & Missionaries; the sons of Laymen have been admitted since 1856.

Head Master—Rev. W. FIELD, M.A. (London) in Classics and Philosophy, Williams Divinity Scholar, assisted by seven Masters.

W. H. LEE, Esq., J.P., Wakefield, Treasurer.
J. R. WOLSTENHOLME, M.A., Wakefield, Hon Sec.
Rev. JAMES RAE, B.A., Batley, Hon. Finance Sec.

"The School itself is an excellently-contrived building where . . . nothing has been spared to provide fine, lofty, and well-furnished classrooms. I examined the dormitories, lavatories, &c., and found them superior to most that I have inspected. The situation cannot well be surpassed for healthiness."—Extract from the Cambridge Examiner's Report, Midsummer, 1874.

Chemical Laboratory and detached Infirmary.

Several boys have recently *matriculated* at the University of London in the First Division.

THIRTEEN BOYS passed the last CAMBRIDGE LOCAL EXAMINATION, four in First Class Honours, two in the Second Class, and three in the Third, with eleven distinctions.

Applications to be sent to the Head Master.

Ministers' sons are received on reduced terms.

EDUCATION by the SEASIDE. KINGSCLERE, LIVERPOOL-GARDENS, WORTHING.

School for Young Ladies. Conducted by the Misses ELLIS.

Prospectus on application. References kindly permitted to leading Nonconformist ministers and to parents of pupils.

COAL.—COCKERELL'S COALS.—Best Wallsend, 24s. cash; Wallsend—Class B, 23s. cash; Best Inland, 22s. cash; Inland, Class B, 19s. cash; Derby Brights, 19s.; Nuts, 18s.; Best Coke, 13s. Cash on delivery.

Central Office: 13, Cornhill, and Brighton.

TO LET.—Excellent RESIDENCE, "Charnwood House," Lancaster-road, Birkdale, Southport, Lancashire. Overlooks the sea and site of the proposed Park. Two minutes' walk from Birkdale Station. Situate in its own grounds. Three entertaining, nine bed rooms, kitchens, lavatory, and all conveniences. Particularly suitable for a First Class BOARDING SCHOOL.—Apply to Sergeant and Co., East Bank-street, Southport; or to W. F. Moore and Sons, Chartered Accountants, Chapel-street, Preston.

Asylum for Fatherless Children, Reedham, near Croydon.

ORPHANS of both sexes are admitted from early infancy, and retained until 15 years of age. 295 are now in the Asylum. There is no endowment.

ANNUAL SUBSCRIPTIONS and DONATIONS are earnestly solicited, and will be thankfully received by the Bankers, Messrs. Barclay, Bevan and Co.; or by the Secretary, Mr. George Stancliff, at the Office, 26, Finsbury-pavement, E.C.

T. W. AVELING, D.D., Hon. Sec.

POPULAR LIFE OF GLADSTONE

Price 6d., 30 Engravings, large 8vo,

A LIFE OF THE RT. HON. W. E. GLADSTONE, M.P., Full of Interesting Facts and Anecdotes.

VIZETELLY & Co., 10, Southampton-st., Strand; and at all Booksellers and Railway Bookstalls in the Kingdom.

THE BOOK OF HEALTH.

REV. E. J. SILVERTON will send his book free to any person who wishes to regain his former vigour. No person of broken-down health can afford, in justice to himself, to omit the perusal of these pages. The most remarkable cases of cure are set forth. Those who have been at death's door have been restored to health, to the surprise of the neighbours, who have declared that a miracle was wrought! The book, of which nearly 200,000 copies have been issued, contains a sermon read by His Royal Highness the Prince of Wales, and an engraving of Mr. Silverton's beautiful Place of Worship.

Address—
ALBERT HOUSE, PARK ST., NOTTINGHAM.

SERMONS by the HUMOROUS PARSON: now ready, price one shilling; of all booksellers. London: T. Smith, 15, Wine Office-court, Fleet-street; and of the author, Rev. E. J. Silverton, Nottingham.

BRITISH EQUITABLE ASSURANCE COMPANY.

4, QUEEN-STREET-PLACE, LONDON, E.C.

TWENTY-FIFTH ANNUAL REPORT, MAY, 1880.

2,025 Policies issued for	£403,652
New Annual Premiums...	12,155
24,525 Policies in force for	4,491,837
Annual Premium Income	137,235
Death Claims, including matured claims and Bonuses	56,477
Laid by in the Year	61,237
Accumulated Fund	685,703

Average Reversionary Bonus 1½ per cent. per annum.
Mutual Assurance without mutual Liability.

THE GOVERNMENTS STOCK INVESTMENT COMPANY (Limited).

Established 1872.

Paid-up Capital ..... £500,000.

INTEREST ALLOWED ON DEPOSITS.

5½ per Cent. for Five Years and upwards.
5 per Cent. for ONE Year and upwards.
Less than One Year according to Bank rates.

Deposit Notes issued under the Seal of the Company, with cheques or coupons attached for half-yearly interest.

SECURITY TO DEPOSITORS.—The Securities in which their moneys are invested, and the additional guarantee of the Paid-up Capital.

Prospectuses and full information obtainable at the Office, 52, Queen Victoria-street, E.C.

A. W. RAY, Manager.

ARTISANS' DWELLINGS QUESTION SOLVED.

Fourth Annual Report, Balance Sheet, and Explanatory Pamphlet.

ENTITLED

"FIVE MINUTES' TALK" ABOUT THE

HOUSE PROPERTY COMPANY,

AND SHARE APPLICATION FORMS,

May be had at the Offices of the Company,

92, CANNON STREET, LONDON, E.C.

JOHN T. MILLER, Secretary.

THE

INSTITUTE PERMANENT BUILDING & INVESTMENT SOCIETY.

ESTABLISHED, LONDON, 1868.

CHIEF OFFICES—

81, FINSBURY-PAVEMENT, E.C.

Trustees and Directors—Messrs. JOHN CLAPHAM, Cushion-court, E.C.; JOHN TEMPLETON, F.R.G.S., Budge-row-chambers, E.C.; JOHN CARR, Bloomsbury-square, W.C.

Directors—Messrs. J. BENSON, W. FARMER, J. GROVER, A. H. HAGGIS, E. C. JUKES, W. KEEN, W. T. OGDEN.

Secretary—J. W. TABRAHAM.

Shares, £25. Subscriptions, 5s. Monthly.

Any number may be taken. Shares may be paid up wholly or in part at any time. Five per cent. interest. Bonus on matured Shares at annual distribution of profits. No liability of members. Females and minors may take Shares. All members in town and country have equal advantages.

Advances on House Property made promptly, on liberal terms and easy repayments. Apply by post or personally to the Secretary, as above. Information may also be obtained of any of the Trustees or Directors.

ROYAL POLYTECHNIC. — Asmodeus, the Bottle Imp. Ventriloquism and Magic, by Professor Hellis. Modern and Machine Guns, the New Forest, The Oxy-hydrogen Microscope, &c., by Mr. J. L. King. Musical Entertainment by the talented Adison family. Sights of London by Mr. Heath. Blondin and Leotard the marvellous Automata. Diving Bell, Moving Machinery and Models. The Royal Polytechnic Barometer, &c., Stokes on Memory, Tuesdays and Thursdays at 7. Open 12 till 5, and 7 till 10. Admission 1s.

ENGLISH LAKE DISTRICT.

CONISHEAD PRIORY

HYDROPATHIC MANSION, NEAR ULVERSTON.

Palatial Mansion House, surrounded by magnificent Trees, extensive Shrubberies and Walks stretching to Shore at Morecambe Bay; Climate unsurpassed for salubrity. Beautiful Drives and Excursions, including English Lakes.

Turkish and other Baths with Sea and Fresh Water. Bowling, Lawn Tennis, Croquet Grounds, Conservatory, &c.

Terms (inclusive of all charges) from £2 16s. per week, or 9s. per day. For further particulars apply to the Manager.

WASHING - DAY REFORM. — Banish the antiquated, absurd, and destructive process of rubbing and boiling the clothes, and save several hours of drudgery and fatigue on washing day, by adopting the easy and common-sense plan with HARPER TWELVETREES' VILLA WASHING MACHINE, £2 15s., or with WRINGER and MANGLE combined, £3 5s., which does the fortnight's family wash in four hours, renders boiling unnecessary, and saves five or six hours of copper-firing every washing-day. Carriage paid: free trial; easy payments, or 10 per cent. cash discount.—Harper Twelvetrees, 80, Finsbury-pavement, London, E.C.

NOTICE.

MESSRS. COOKE BAINES and CO., Surveyors and Valuers, hereby intimate, that the Metropolitan Board of Works having decided to rename the thoroughfare from Moorgate-street to Finsbury-square, their Offices will in future be known as 70, FINSBURY-PAVEMENT E.C.

ST. LEONARDS, HASTINGS.

BOARD and RESIDENCE, TUDOR HOUSE, 50, WARRIOR-SQUARE.

Select Boarding-house, sea view, liberal table, and every home comfort, in one of the best situations in this favourite watering-place.—Principals, Rev. and Mrs. J. R. Jenkins.

FACILITIES for WORSHIP.—IRON CHURCHES ERECTED complete at lowest prices. Own special construction, perfect ventilation, ecclesiastical designs, good fittings, and latest improvements. Designs and estimates, copies of testimonials, &c., free upon application to

J. C. HAWES

DERBY HOUSE, WANDSWORTH COMMON, LONDON, S.W.

Practical experience from first erections.

DINNEFORD'S MAGNESIA.

The Medical Profession for over Forty Years have approved of this pure solution as the best remedy for ACIDITY of the STOMACH, HEARTBURN, HEADACHE, GOUT, and INDIGESTION,

and as the safest Aperient for Delicate Constitutions, Ladies, Children, and Infants,

DINNEFORD'S MAGNESIA.

MR. G. H. JONES,

SURGEON-DENTIST,

57, GREAT RUSSELL ST.,

LONDON,

Will be glad to forward his Pamphlet on Painless Dentistry, free, enclosed by post, which explains the most unique system of the adjustment of Artificial Teeth without pain, to which the following Testimonials refer. Consultation free 10 to 5.

January, 1877.

My dear Sir,—Allow me to express my sincere thanks for the skill and attention displayed in the construction of my Artificial Teeth, which render my mastication and articulation excellent. I am glad to hear that you have obtained Her Majesty's Royal Letters Patent, to protect what I consider the perfection of Painless Dentistry. In recognition of your valuable services you are at liberty to use my name.

S. G. HUTCHINS,

By appointment Surgeon-Dentist to the Queen.
G. H. Jones, Esq.

Professor GARDENER, late of the Royal Polytechnic Institution, in a certificate to Mr. G. H. Jones Surgeon-Dentist, of 57, Great Russell-street, London, says:—"I have examined and tested your Painless System of adjusting Artificial Teeth; it is quite perfect, and is the most successful application of scientific laws for securing actual wear and comfort yet introduced."

HOLY LAND and EGYPT.—Personally conducted party, starting OCTOBER 18, for the MEDITERRANEAN and EGYPT, visiting Cairo, Pyramids, Suez Canal, Jerusalem, Jericho, Jordan, Dead Sea, Bethlehem, and throughout Palestine to Damascus. See "Tourist Gazette," 3d. post free.—H. GAZE and SON, 142, Strand, London.

REMOVING or WAREHOUSING FURNITURE, &c. Application should be made to the BEDFORD PANTECHNICON COMPANY (Limited), for their Prospectus. Removals effected by large railway vans. Estimates free. Advances made if required.—Address Manager, 194, Tottenham-court-road, W.C.

SPRAGUE'S 7-OCTAVE PIANOFORTES in solid walnut wood, 21 guineas, full rich tone, and warranted to stand in tune in all climates. Others from 30 guineas to 70 guineas.

SPRAGUE'S HARMONIUMS, in polished mahogany cases, 6 guineas; the very best at the price. Others from 7 guineas to 35 guineas, suitable for export, home use, schools, and places of worship.

AMERICAN ORGANS, with silver vibrators superior to all others for beauty and richness of tone. Manufactured for W. Sprague by Needham, of New York.

W. Sprague, 7, Finsbury-pavement, London, Established 1837.

HYDROPATHY.

SMEDLEY'S HYDROPATHIC ESTABLISHMENT, MATLOCK BRIDGE, DERBYSHIRE.

Physicians—W. B. HUNTER, M.D., &c., THOS. MACCALL, M.D., &c.

Numerous improvements have been made (especially in the bathing department) and additional bedroom accommodation provided. The Turkish Bath is peculiarly adapted for invalids—highly ventilated and ample cubic space.

For prospectus apply to the Manager.

"FOR the BLOOD is the LIFE."

CLARKE'S WORLD-FAMED BLOOD MIXTURE, the GREAT BLOOD PURIFIER and RESTORER,

For cleansing and clearing the blood from all impurities, cannot be too highly recommended.

For Scrofula, Scurvy, Skin Diseases, and Sor all kinds it is a never-failing and permanent cure.

It Cures old Sores.
Cures Ulcerated Sores on the Neck.
Cures Ulcerated Sore Legs.
Cures Blackheads, or Pimples on the Face.
Cures Scurvy Sores, Cancerous Ulcers.
Cures Blood and Skin Diseases.
Cures Glandular Swellings.
Clears the Blood from all impure Matter, From whatever cause arising.

As this mixture is pleasant to the taste, and warranted free from anything injurious to the most delicate constitution of either sex, the Proprietor solicits sufferers to give it a trial to test its value.

Thousands of testimonials from all parts.

Sold in Bottles 2s. 6d. each, and in Cases containing six times the quantity, 11s each, sufficient to effect a permanent cure in the great majority of long-standing cases—BY ALL CHEMISTS AND PATENT MEDICINE VENDORS throughout the United Kingdom and the world, or sent to any address on receipt of 30 or 132 stamps by

F. J CLARKE, Chemist, High-street, Lincoln.
Wholesale of all the Wholesale Houses

DR. ROOKE'S ANTI-LANCET.

ALL who wish to preserve health, and thus prolong life, should read Dr. Rooke's "Anti-Lancet," or "Handy Guide to Domestic Medicine," which can be had gratis from any chemist, or post free from Dr. Rooke, Scarborough. Concerning this book the late eminent author Sheridan Knowles observed—"It will be an incalculable boon to every person who can read and think.

CROSBY'S BALSAMIC COUGH ELIXIR

IS specially recommended by several eminent physicians, and by Dr. ROOKE, Scarborough, Author of the "Anti-Lancet." It has been used with the most signal success for Asthma, Bronchitis, Consumption, Coughs, Influenza, Consumptive Night Sweats, Spitting of Blood, Shortness of Breath, and all Affections of the Throat and Chest.

Sold in bottles at 1s. 9d., 4s. 6d., and 11s. each, by all respectable chemists, and wholesale by JAS. M. CROSBY, Chemist, Scarborough.

*** Invalids should read Crosby's Prize Treatise on "Diseases of the Lungs and Air Vessels," a copy of which can be had GRATIS of all chemists.

London: Printed by W. SPEAIGHT & SONS, at 97, 98, and 99, Fetter-lane; and Published by JAMES CLARKE & Co., at 13 and 14, Fleet-street, E.C. Orders are received for THE NONCONFORMIST AND INDEPENDENT by all Newsvendors and Booksellers in the United Kingdom. Money Orders should be made payable at St. Martin's-le-Grand, or Fleet-street, to JAMES CLARKE & Co.—Thursday, Sept. 30, 1880.